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Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself. . . . . And who is my neighbor?

—*Luke 10. 27, 29.*

RELIGIOUS THOUGHT AND ACTIVITY.

An Italian pastor of a New York City church, in the Bok Peace Plan contest, is said to have sent the Bible to Mr. Bok as containing **the best peace plan.**

Fifty thousand people attended Americanization meetings held during a recent week under the auspices of the Chicago Y. M. C. A. in coöperation with 23 parks and playgrounds and six settlements and institutional churches.

During the past twenty years more than 50,000 people have attended Christian conferences at **Silver Bay, Lake George, N. Y.** Comparatively few people are aware, however, of the fact that here there has been organized also a boys' school with a distinctive Christian objective and method, and upon an entirely non-profit basis. About 75 boys are enrolled.

The "Congregationalist," in emphasizing its independence of political parties, quotes from Father Taylor of evangelistic fame, who prayed on one occasion while a political contest was under way:

"Lord, give us clean men, honest men, strong men! But, Lord, what's the use of beating about the bush? Give us John N. Briggs for governor!"

The census of New York City shows that there are 1,440,635 Roman Catholics, 2,122,457 Protestants, and 2,056,956 Jews in that city. That means that 25.64% of the population is Roman Catholic, 27.8% is Protestant, and 36.58% Jewish. At the present rate of increase the Jews will soon outnumber all other religious orders.

Miss Madeline Southard, in pleading with the Methodist General Conference for **the recognition of women** on the boards of the Church, said:

"When Jesus was here, he had the people sit down on the green grass in companies of 100. If the Methodist church were to sit down in companies of 100, each group would contain 62 women and 38 men."

Statistics show that 5 per cent of all **church members** do not exist, 10 per cent of them cannot be found, 25 per cent never go to church, 50 per cent never contribute a cent to the kingdom of God, 75 per cent never go to a mid-week religious service, 90 per cent do not have family altars in their homes, and 95 per cent never attempt to win a new recruit to Christ.

The New York Bible Society has recently published a large type edition of the Gospels of Matthew, Mark, Luke and John, bound separately, **for use by patients in hospitals.** The report has often come to the Society that the portions of the Bible circulated in hospitals have been of such small type that those confined in sick beds read them with difficulty, but the expense of issuing large type Scriptures has been so great that the Society has not previously attempted to publish the same. An edition of 150,000 of these volumes has now been issued, and they are available at the low price of three cents per copy.

The Society is located in its own Bible House, 5 East 48th Street, New York, where contributions for circulating the Scriptures in many languages may be sent.

The Attorney General of the United States is to provide **a more severe penalty for rum runners** than the national prohibition law provides by employing the Tariff Act of 1922 in the prosecution of rum runners, according to a dispatch from Washington. Under section 593 of the Tariff Act smugglers of goods, including whisky, are liable to imprisonment in a federal penitentiary and a fine of $5000, while under the prohibition laws the punishment of the smuggler is much less certain and the penalty lighter.

According to an announcement issued by Rabbi W. S. Friedman, **unfermented grape juice** instead of the usual wine was to be used in the celebration of the Passover by Temple Emmanuel, the largest Jewish synagogue in the city of Denver. At the same time Rabbi Friedman announced that since Prohibition became effective he had never made application for sacramental wine. He is quoted as saying:

"Fermented wine is not essential to any religious ceremony, and in Emmanuel Temple we have long since substituted grape juice for wine."

The ways in which Americans spend their income, personal, state, and national, is neatly tabulated on a percentage basis by the "American Education Digest." The figures follow:

Church, ¾%	Waste, 14%
Schools, 1½%	Luxuries, 22%
Government, 4½%	Living Costs, 24½%
Crime, 8¼%	Miscellaneous, 13½%
Investment, 11%	

The top of each column invites comparison. A writer in "World's Work" remarks that the item of 22 per cent for luxuries is high, but luxuries are "attractions and delights of life," and not its dissipations. They may be, in a true sense, necessaries of life, within bounds.

Arrangements have been made to give **foreign mission news weekly by radio.** The Presbyterian Board of Foreign Missions will furnish the news, and it will be sent out from Station WFBH, New York City, 273 meters.

So far as can be learned this will be the first regular broadcasting of such news. It will be programmed under the heading, "World Neighborhood Events, furnished by the Presbyterian Board of Foreign Missions."

As plans more fully develop announcement will be made as to regular and special times, subjects, etc. It is expected that considerable news will be given out about China, which is to be the subject for mission study by all churches this year. The program will also furnish material that will be related to the monthly missionary topics of the church, so that individuals and societies can tune in and get information that they might miss if the air waves were not telling it.

At a recent conference of **small town Y secretaries**—that is, towns from 5000 to 25,000 population,—a subject of great interest discussed was the relation of the Y. M. C. A. to the Y. W. C. A., especially in places where separate organizations cannot be maintained with proper buildings and equipment. The fact that practically 50 per cent of the Associations in the smaller cities already are doing some type of work for women and girls made this a live matter.

Delegates from both Associations shared in facing the common problems involved. The overwhelming opinion of the leaders from fields where experience was the basis for judgment, was that in the small cities the two organizations could operate most effectively and economically in a single building designed for joint occupancy. Whatever difference of opinion there was as to this, there was none on the point that a work for men exclusively in a community, with adequate equipment for the Y. M. C. A. and none for women, would not meet the community needs.

The annual business meeting of the **Interdenominational Evangelists Association** was held in the Christian Temple, Winona Lake, Ind., last August.

The following resolution was adopted:

"Inasmuch as the conduct and methods of a few evangelists have brought reproach upon evangelism in general, we feel it incumbent upon us as an association of evangelists to express our disapproval of any act or method not within the strict manner in which the Spirit of God would direct one engaged in the work of an evangelist. We deplore any mercenary spirit shown, any

efforts for results that aim at anything less than genuine conversions and consecrations, any motive other than one which should characterize one really called of God to be an evangelist, and we exhort the members of this organization that at any cost or sacrifice they show forth the reality of their consecration to a high and holy calling."

The Problem of the Unused Churches.

At the opening of the new working season in the churches, authorities in Baptist, Methodist, Presbyterian, Disciples, Lutheran and some other bodies, and the Federal Council of Churches, are calling the attention of officers of local churches to the great waste in unused church properties. These properties are worth at the moment $7,000,000,000, and this year about $60,000,000 more is going into land and buildings used by churches. It is stated by these authorities that most of these properties stand unused 70 to 90 per cent of the time. Almost all are free from taxation.

What is proposed is that volunteers be enrolled, and church programs covering seven days every week be inaugurated. Some suggest religious services on Sundays every hour, on the hour, after the manner of railroad trains between certain cities. Authorities appeal to officers of churches to devise ways by which the properties can be made to serve communities more largely. Talk of reform is heard in many of the appeals issued to local church officers.

Ministers are replying that they have no money to hire teachers and leaders, and lacking funds, the properties must stand unused. Authorities are asserting that volunteers can be secured in numbers, and are telling religious education boards that they must begin to make volunteers for the future by training very young people to work, as well as to study religious doctrines and Bible facts. So far as can be learned, no religious education board has yet issued such courses of study and work.

Lost Books.

In a letter printed in the London "Times" Mr. A. H. Smith, keeper of Greek and Roman antiquities at the British Museum, called attention to a statement published in the "Revista Indo-Greco-Italica" of Naples to the effect that the lost books of Livy's "History of Rome" have at last been discovered. If true, this statement is of surprising interest, representing, in the words of Mr. Smith, "the most important addition to Latin literature made since the revival of classical studies in the age of the Renaissance."

"We call attention to the matter, however, not so much because of its bearing upon our knowledge of Rome's early history, but because of the great encouragement which may be derived from such a discovery. If the unexpected has happened, and there is now to be given to the world a series of codices which have slept for a thousand years, may we not hope that other ancient documents, long lost, will come to light that may have a bearing upon the history of the church, possibly additional texts of the Holy Scriptures, going back to centuries antecedent to those which have long been prized for their authority and integrity?"—"Christian."

In Times of Election.

Almighty God, the fountain of all wisdom, guide and direct, we humbly beseech thee, the minds of all those who are called at this time to exercise the responsible duty of electing fit persons to serve in the government of this nation! Grant that the effect and right issue of their choice may promote thy glory and the welfare of this people! And to those who shall be elected give, we pray thee, a right judgment in all things, the spirit of wisdom, courage, discretion, and true godliness! All this we beg for the sake of our Lord and Saviour, Jesus Christ. Amen.

RURAL CHURCH DECLINE.

The rural Protestant church in this country has suffered a rapid decline in attendance in the last generation, according to researches recently completed by Dr. C. Luther Fry for the Institute of Social and Religious Research of New York City.

Thousands of rural churches were studied in what was intended as a constructive effort to help denominational executives ascertain the truth about church conditions. A report on the methods and results of the study has been published for the Institute

by the George H. Doran Company in a volume of more than 200 pages under the title, "Diagnosing the Rural Church." It shows that church attendance in country areas is now only half what it was a generation ago.

This is a revelation of the utmost importance, yet the outstanding contribution of the book perhaps is the scientific analysis, based on the results of extensive rural church surveys, to determine the trustworthiness of the two commonly employed standards of church comparison, money contributions and membership figures.

Both these were found to be misleading; and neither gave any indication of the real status of the rural church, which was discovered only by the use of precise statistical methods developed by Dr. Fry in the course of his investigation.

Regarding the use of money contributions as a basis for the study of churches the report says:

"The church in its financial life is closely dependent upon economic conditions, and unless the churches have equally prosperous members there is no ground whatever for the conclusion that differences in the average contributions of members indicate differences in religious interest."

Estimates based on membership figures were found to be less reliable than those based on attendance figures. Windsor County, Vermont, was selected as a field for specially intensive study, and it was found that the proportion of Protestant church members in the population there had remained constant throughout the entire period since 1888. During this same period, however, the average attendance at Sunday services dropped from 3456 to 1843, showing a loss of 47 per cent.

"But this figure," says the report, "does not take into consideration the increase in the Protestant population over the last generation, which was 11 per cent. In proportion, therefore, to the Protestant population the decline in church attendance over the last 33 years is 52 per cent. In other words, attendance at church is only half that of a generation ago.

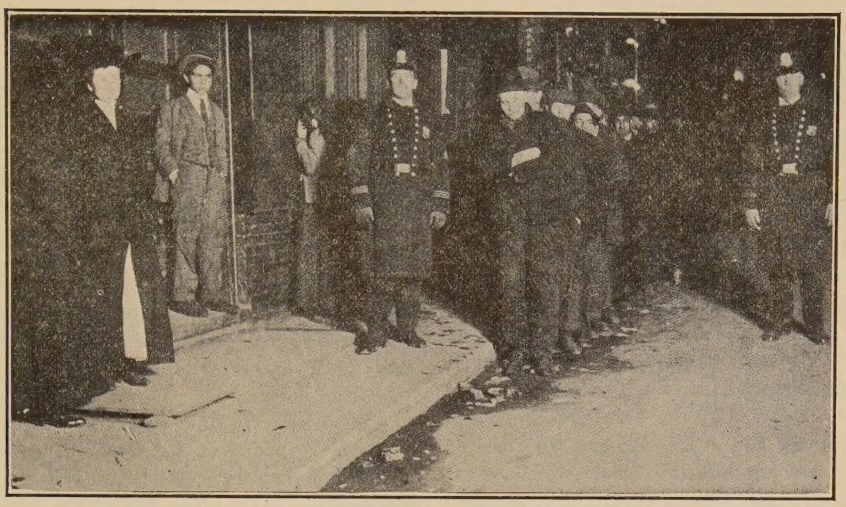
"No matter how much one may explain away the decline in attendance as the result of the new age in which we live, certainly it is important for church leaders to know that even though the proportion of members throughout the country is increasing, people may be growing more and more apathetic to the church's services. Should the decline continue in Windsor County at its present rate, it is only a question of a few decades before the church will become a deserted institution."

Other phases of the study showed that there is surprising uniformity from region to region throughout the United States in the influence of the church as measured by "attendance interest"; and that, contrary to the general belief, there is no greater apathy in the far West than in the East or the South.

The report contains an array of facts, figures and analyses to show that the relatively small differences among counties in the matter of attendance is accounted for largely "by such purely environmental factors as density and age of the community, and therefore that differences in church development from one locality to another should not be attributed entirely to interest or lack of interest of the church members themselves." This phase of the study also "bears out the hypothesis that organized religion is even more highly sensitive to changes in social and economic conditions than has generally been believed."

The report stresses the need of more precise church studies and of denominational action for the standardization of statistical terms. "Even the meaning of such elementary terms as 'members,' 'benevolences,' 'contributions,' etc.," it says, "differs from denomination to denomination. Hence at the present time it is out of the question to secure accurate and comparable data about individual churches from denominational headquarters.

"To further our scientific understanding of the church, the most immediate need is the standardization of local church records. To this end a conference of denominational leaders should be called either by the Federal government in connection with the next religious census or by the Federal Council of Churches. Such standardization, however, would not necessarily involve the keeping of additional church records, but would merely aim to make the information secured so precise and accurate that it would be of significance for comparative purposes. Having



The nightly line up at the Rescue Mission, 5-7 Doyers Street, New York City.

available large bodies of detailed and comparable information about churches, we would then be in a position to gain a new insight into the working of the church."

OTHER LANDS.

The war wiped out 4618 **French priests,** and for the last five years has emptied the seminaries. There are now 10,000 parishes without curés. There is but one priest for an average of 1061 souls, and among these many old priests no longer fit for work.

Salonica, Greece, the Thessalonika of Paul's time, is today the greatest refugee center in the history of the world. Over 480,000 homeless people are now in that area, according to figures gathered by the Near East Relief, and due to the exchange of populations this number will be swelled to 660,000 by arrivals from Turkey.

Those in the most desperate situation are agricultural refugees, who are still confined in camps awaiting settlement on the land. Many of these have passed two winters under dreadful conditions on starving rations. About 37,000 are not covered by relief organizations and urgently require food, clothing and medicine.

The introduction of **a distinctive Palestine monetary system,** to replace the Egyptian money now in use, is contemplated by the government, and a commission has been appointed to make recommendations in the matter.

Not since the days of the Roman emperors has Palestine had a money of its own, having used that of its rulers through the centuries since then. Egyptian money was introduced here after the occupation by General Allenby's forces.

It is planned that the new money shall be issued directly by the government without the intermediary of any bank.

Bishop Ryle, dean of Westminster Abbey, refused to permit the erection of **a memorial tablet to Lord Byron in the Abbey.** In giving his reasons for his decision the dean said, in part:

"Byron, partly by his openly dissolute life and partly by the influence of licentious verse, earned a worldwide reputation for immorality. Among English-speaking people Westminster Abbey primarily stands to witness for Jesus Christ. A man who outraged the laws of our divine Lord and whose treatment of women violated Christian principles of purity and honor should not be commemorated in Westminster Abbey. . . . . I believe that I shall have behind me the support of the great mass of Christian opinion throughout the whole British Empire."

In spite of the handicap of great distances over forest paths, through unhealthy swamps or over burning sands, the evangelization of the natives in **Mozambique** is making good progress through the Sunday school method.

Miss Nellie A Reed, a delegate to the Glasgow Sunday School Convention from Portuguese East Africa, said:

"Class rooms are not a problem with us, for the great trees offer their kindly shelter, and rainy weather and cold are not frequent enough to be considered. Neither do we have the mischievous boy or girl problem, for the children are all attention until the heat makes them too drowsy to do anything.

"There are great numbers of natives who have received the light of gospel truth, and they are ready to carry it to their people. The missionaries translate the Sunday school lessons prepared by the American or British committees, and every Sunday 2500 printed copies are put into the Sunday schools for those who are able to read. Ten thousand natives at least are in Sunday school every Sunday morning. Many of these, having learned the lesson, are sent out in groups in the afternoon to reteach the lesson to the heathen. Our automobiles and railroads are still of the donkey type. The number of missionaries are few, and the territory is big, but the power of the gospel there is the same as with other people."

London Methodism celebrated **"John Wesley's Day"** last May with a public procession and a seven-fold "witnessing" from seven speakers' stands in Hyde Park.

The procession started from Westminster Central Hall as a witness "made flesh." The marchers included the Conference president, a bodyguard of London Methodist ministers, a choir of over 500, and others. At Hyde Park, stand No. 1 had speakers presenting the work of British Methodism in Temperance and Social Welfare. At No. 2 the work for youth in Sunday schools, leagues, guides, guilds, and scouts was proclaimed. Stand No. 3 was the home missionary and evangelistic forum. No. 4 was devoted to speakers representing Methodism in all its branches, —British, Colonial, Dominion and American. No. 5 presented the foreign missionary activities of Methodism; No. 6 the philanthropic ministries of Methodists through homes and orphanages. Deaconess work was recounted from stand No. 7.

It was a great outdoor witnessing to the vastness, reality and living power of the witness of the spiritual descendants of the Wesley who felt his heart "strangely warmed" and went out to take the world as his "parish."

Consecration of Liverpool Cathedral.

Liverpool cathedral, consecrated last July, is the first English cathedral to be consecrated since the Reformation. As such, it witnessed a service which has not been seen in the English church since Salisbury cathedral was consecrated 700 years ago.

The bishop of Liverpool showed a fine spirit in seeking to make the proceedings at the consecration, in the presence of the king and queen, help to promote the cause of Christian unity.

Conspicuous in the program was a remarkable allocution to Free Churchmen which is unique in ecclesiastical history. At the entrance to the choir, the bishop, with the chapter and ministers standing on either hand, said:

"Where charity and love are, there God is. The love of Christ shall gather us together in one. Let us rejoice and be glad in him! Let us fear and love the living God, and let us love him with a sincere heart! When, therefore, we are gathered together in one, let us take heed not to be divided in mind, and let Christ our God be in the midst of us; together also with the blessed ones who now see thy face in glory: Christ our God, a joy that is infinite and good for endless ages! Let us rejoice, singing to the Lord with cheerful voice!"

After the singing of the Old Hundred the bishop said:

"Brethren, I bid you welcome! You who sail in other ships, when forth we go to cast the net of everlasting love, welcome to our cathedral church of Christ, to the glory of whose resurrection this whole place has been consecrated! You make us glad by your fellowship with us in the rejoicings of this week. May he who has fulfilled his gracious promise to us in the beauty of this place, grant also unto us to see the fulfilment of his promise that we shall all grow into visible oneness in the fulness of him in whom we are even now one spiritual temple not made with hands, eternal in the heavens!"

In the new cathedral there is one immense window which is attracting especial attention. It is the "women's window." All the figures in it are women, and modern women at that. It is so inscribed, however, as to

make evident the wish that it shall be thought of as a memorial not to the particular individuals pictured in it, but to all womanhood. The figures are chosen therefore for their representative significance, and the legends in the glass are expressed so as to render that plain to every observer: "To Elizabeth Fry and all pitiful women"; "To Christina Rossetti and all sweet singers"; "To Susanna Wesley and all devoted mothers"; "To Grace Darling and all courageous maidens"; and so forth.

But the designer has not chosen famous women alone for these types. The window does honor not only to the conspicuous, but to the faithful obscure. Queen Victoria's face is in the galaxy, but very near her is the face of another of whom even England has scarcely heard,—Mary Rogers, stewardess of a steamer that plied the English channel, who, when the vessel sank, perished because she gave her lifebelt to another. Close by is Kitty Wilkinson, a washerwoman, who in a cholera epidemic washed the bedclothing of her sick neighbors at constant risk of contracting the fatal plague. The scroll which bears her name links with her "all poor helpers of the poor." And the "noble army of the martyrs" is symbolized and commemorated in the person of Louisa Stewart, a young missionary who gave her life for the cross in China.

CURRENT THOUGHT.

The Young Men's Christian Association should feel a peculiar sense of responsibility for the promotion of international goodwill: (1) because it is a Christian organization, (2) because it unites all types of Christians, (3) because it is in touch with practically all peoples, (4) because it has in its membership the potentially most influential, and (5) because it has the necessary technique.—D. Willard Lyon.

"The average man is **the greatest gainer from prohibition.** It is not the men and women who work for a living and are busily engaged in producing the wealth of the nation who are agitating against prohibition," says John Gordon Cooper, congressman from Ohio, and member of the Brotherhood of Locomotive Engineers. "It is somewhat of a mystery to us men engaged in the dangerous business of railroading why any wage earner would want to return to the misery of the evils of the pre-Volstead days. To say that the 18th Amendment has been a total failure, that the drink habit is as bad or worse than before, we know is simply propaganda of those interested in the return of a business that has done more to retard civilization and human progress than any one thing in the world's history. We men in the railroad game know that the 18th Amendment has been the greatest blessing we ever received. We know that we are better off morally, financially, intellectually and in every other way by the outlawing of the booze business."

The Mercersburg Hymn.

(Editor's Note.—At the funeral services of President Coolidge's son Calvin, whose distressing death has brought sorrow to the nation, one of the hymns sung was that which is used frequently at the Mercersburg Academy, where young Calvin was a student. Outside the walls of the Academy the hymn does not seem to have been recognized in any special manner as being exceptionally beautiful or stirring. It is, however, in its wording admirably adapted to impress the growing youth. The words were written in 1850 by Henry Harbaugh, and the hymn appears in the "Hymnal of the Reformed Church.")

Jesus, I live to thee,
The loveliest and best;
My life in thee, thy life in me,
In thy blest love I rest!

Jesus, I die to thee,
Whenever death shall come:
To die in thee is life to me
In my eternal home!

Whether to live or die,
I know not which is best:
To live in thee is bliss to me,
To die is endless rest!

Living or dying, Lord,
I ask but to be thine:
My life in thee, thy life in me,
Makes heaven forever mine!

—"Christian Intelligencer."

Who can estimate the value and outcome of the conversion of a boy?

What if Brigham Young had been powerfully converted when he was a little boy: what a different page might have been written in American history! I dare say that as an evangelist he would have been the equal of Charles G. Finney or D. L. Moody. What a splendid work some Methodist would have performed if he had gotten hold of a little lad by the name of Brigham Young and led him to Christ!

To be more modern, take Al Smith. Sup-

pose some pastor full of zeal had led little Al to Jesus, gotten him into a Sunday school, what a big fish he would have caught! He might have surpassed Billy Sunday as an evangelist.

Oh, well, this field of speculation is so large we can easily get lost in it! Everybody would condemn the father who would see his wheat ripen, fall and rot, while he pitched horseshoes, or played marbles. How much more to be censured the pastor and congregation who would let the years go by and neglect the precious immortal souls that could be easily brought into the kingdom if they only had a revival! Perhaps we ought to become so interested in souls that we would feel any meeting is a great meeting if even a little child be soundly converted to Christ. Let's have a protracted meeting, and pray God to turn it into a revival, and bring souls to Jesus!—Dr. H. C. Morrison.

A Distinction With a Vital Difference.

Rev. David J. Burrell, D. D.

To my mind, the trouble in the churches just now is largely due to a confusion of terms. "Religion" is regarded as synonymous with "Christianity," while in fact it is nothing of the sort. Religion is seeking after God. All men are religious, I think, by reason of their birthright in God: they do not become irreligious until baffled in the quest. Paul spoke of the Athenians as "exceedingly religious," their devotions being evidenced by the numbers of altars in their city: yet there was probably not one Christian among them. The fact that differentiates Christianity from all other religions is that it professes to have FOUND GOD—in Christ. So Paul answers the great question propounded on the altar "To the Unknown God," saying, "Him whom ye ignorantly worship, declare I unto you."

It seems to me immensely important that this distinction should be observed. A man may be very religious without being a Christian. Philip was a disciple of Christ three years before he made the great discovery (John 14. 8-11), and Thomas longer still. It was through a most harrowing experience that he was moved to cry, "My Lord and my God!"

This is what makes a man a Christian: nothing less. No doubt there are many people in our churches today, as there have always been, who imagine that they are Christians because they are seeking God, instead of finding the fulness of the Godhead in Christ, who said, "I and my Father are one."

Time was when this distinction would have been allowed by all members of evangelical churches. The probability is that if it were now to be emphasized, not a few would hesitate to say, "I am a Christian." Yet this, I believe, was Christ's own way of putting it: Religion is seeking God; Christianity is finding him—in Christ.

Perhaps no class of men are more neglected with the gospel than the crews of ocean vessels. These sailors in San Francisco harbor came from Holland, and returned each with a Moody Colportage book given them by a harbor missionary.

THE MISSION FIELD: AT HOME AND ABROAD.

Of the sum remaining in the **Chinese Famine Fund** contributed by the American people at the time of the China famine three years ago, about $900,000 has been appropriated as endowments to two union missionary institutions, the universities at Nanking and at Peking. This fund will be used to prevent future famines.

I saw **the largest contribution basket** I have ever seen one Sunday at a service in the English church at Muitira, in the neighborhood of Mt. Kenya. It must have held at least five bushels, and when the time came for contributions it was filled with bananas, ears of mealy, and cuttings of sugar-cane. This church was built of poles, reeds, grasses, and banana leaves. It was prettier than some church buildings I have seen in America. In contrast with this church, however, you can see native churches in the towns that are fine buildings built of brick or stone.—James Hardy Dillard.

Shortage of Anglican clergy in England will be strikingly illustrated soon in the diocese of Accra, Africa, east of Liberia, under the Church of England.

With an acreage half as large again as England and population of two thousand negroes and nearly two thousand whites, it has only four African priests and three white ones on the bishop's staff. The three white men must leave shortly on overdue furloughs, essential if they are to continue living in that climate, and the bishop, only recently arrived there, will not have a man of his own race left to help him.

"If anyone doubts that Christianity has really taken root in **Japan,** let him look through my eyes at the truly Christian behavior of the majority of the Christian leaders in the empire of Japan at the present critical moment, and he will see evidences of the Christ-spirit as clear and convincing as any he has ever seen."

It is through the eyes of Dr. D. Willard Lyon, veteran Y. M. C. A. leader in the Orient, that one looks when he notes this aspect of the present day situation in Japan.

The exclusion act, Dr. Lyon points out, led the Japanese to feel that America had belied her profession of being a Christian nation by showing an unfriendly attitude to Japan based on race hatred. "But," he adds, "I am convinced that the Japanese Christians, for the most part, have not lost their faith in the Christianity of their brother Christians across the Pacific. Let American Christians not lose faith in the sincerity of their brother Christians in Japan!"

"No, I do not wish to have my blind eyes cured so that I can see. Just give me some salve to rub on the sores on my arms."

Can you believe that anyone would make such a ridiculous statement? Yet these words by an old man, blind in both eyes from cataract, were spoken when we explained to him that if he would give us permission, we would take him into the hospital and would operate on the eyes, and most likely he would receive good vision in both eyes.

"I want you to understand," he said, "that it isn't that I am afraid of the operation, but I am a beggar by profession, and people when they see that I am blind in both eyes are very generous with their alms, and if the Lord restored my sight I would have to do some harder work, as then these people would not give me so much money."

And **the blind beggar of Meshed, Persia,** is not unlike many spiritually blind people who will not receive their sight because it might destroy their professions. —H. A. Litchwardt, M. D.

The conferences held by Dr. Mott in the Near East resulted in an appeal for material for translation into languages other than Arabic. As a result, an interesting English book of 208 pages has been issued by the Nile Mission Press, Cairo. It contains over twenty English translations of Arabic publications that have proved to be not "best-sellers" but "best soul-winners," and is entitled **"What God Hath Used."** The book has an interesting history, of which we can only give a few lines.

Being almost stone-deaf, Mr. Upson, the literary superintendent of Nile Mission Press, did not attend the conference upon the Mount of Olives, but was visited by the bishop in Persia, Dr. Linton, who related to him a most interesting and touching story of the spiritual awakening of a Persian through a N. M. P. publication written by Miss Trotter of Algiers, and

then asked him for more English translations of these Arabic tracts.

As a direct result of that conversation Mr. Upson was led to edit a collection of 20-30 translations of N. M. P. publications under the title "What God Hath Used," with a preface by the bishop. The book can be obtained of Nile Mission Press, Tunbridge Wells, England, for 3/6.

It is the regular course of events for all the country people who come to **Chungju** to come up and have a "sight-see" of the foreign hospital. I wish I could tell you of some of the remarks they make as for the first time in thirty or fifty years they go up their first flight of stairs, and when they get to the top of the building, examine the floors to see if they are strong enough to hold them; or look in amazement at the beds and wonder how ever the patients keep from falling out. I thought I would keep track for one month and see how many came. This is the report:

I personally conducted 307 people through the hospital. Of this number there were 13 baptized Christians; 75 who had attended church, but had not accepted Christianity; 60 who had heard the gospel; 159 who had never been inside a church or heard the Word of God. During this time there were 307 persons personally spoken to, and 307 tracts and verses of Scripture given out. This only proved how busy we should be about our Master's vineyard.—Miss Kathlyn M. Esteb, Korea.

Homes for Missionaries on Furlough.

The problem of providing homes for foreign missionaries on furlough becomes continually a more important matter as the number of foreign missionaries increase. The missionary families returning on furlough to the United States are obviously unable to set up a household establishment with furniture of their own for the brief period of their stay. Furnished houses have, therefore, become almost as necessary for missionary work as missionary homes on the field.

It is with a view of improving the provision for this necessity that W. R. Moody, head of the Northfield Schools and summer conferences, has laid out an ambitious plan for a missionary colony in that great center of religious life and influence.

The opportunity for this development at Northfield came when Miss Spring of Philadelphia donated to the Northfield Schools corporation seven acres of land in the village of Northfield. Fronting on the main road, it runs through the center of the town, and extends down the slope of the valley as far as the tracks of the Central Vermont railroad.

A landscape artist has already laid out the plot. It is Mr. Moody's purpose to build, as soon as funds are obtained, twenty homes of five and six rooms each, which will be furnished and put at the disposal of furloughed missionaries and their families at a rental which will cover only upkeep and taxes. If possible, the houses will all be connected up with a central heating plant. This proposition recognizes the fact that in most cases missionary mothers are left at home with their families while the fathers are out preaching among the home churches, —on account of which circumstances every care will be taken to simplify housekeeping with the latest domestic facilities.

So far only one of these houses has been provided for, but gifts for the erection of others will be received by Mr. Moody with a gratitude which missionary workers will not fail to echo later.—"The Continent."

The Vassar Institute.

The preamble to the report of one of the sub-committees of the Missionary Group of the Vassar Institute, which was not presented to the institute as a whole and therefore was not included in the official findings, is here given. It shows most interestingly the thinking of the group and their broad view of the whole question of missions and internationalism.

"The Institute for a Christian Basis of World Relations meeting at Vassar College has made us face the unity of the human race, with what that implies of interracial understanding, economic interdependence and possibility of political coöperation. It has increased our consciousness of the vital, inseparable connection between international relations and missions, at home and abroad. We realize that international relations, to be effective and productive of lasting peace, must be Christian.

"The church should be an exponent of Christ's basis and program of interna-

tionalism. Her leaders must now assume a share in new responsibilities along international lines, presented by political and economic issues among the countries so rapidly coming into close touch one with the other.

"We feel that the international leaders, whose emphasis is political and social, and the mission leaders, whose emphasis is religious, are mutually dependent and should increasingly become mutually appreciative of each other's spirit and coöperative in each other's efforts.

"Since the church is an instrument able to affect public opinion leading to constructive action for a high Christian ideal in our home and foreign relations through contact with her large, intelligent constituency, we believe it to be our duty to inspire missionary groups to study and act upon their responsibilities for world relations."

The Bitter Cry of the Outposts.

The editor of the Annals cannot record the pleas of individual missionaries for reinforcements, but he can say that from every side the same cry is heard. There is a feeling of hope in the air. In some stations it is a hope already yielding its joy, in others the missionaries stand on the verge of a new and startling advance. Let there be no mistake: there was never more social and political unrest than there is today, and never did hope shine more brightly! That is why they call for us to help them. If only we could see! If only we ceased to think in terms of vast abstractions, and could see what it would mean to have another evangelist here, another school there, a doctor or a nurse in such a hospital! It might make all the difference. In one station it may be they have come to the very verge of victory on the old stale front.

> There is no lull in the level firing,
> Nothing has shifted except the sun,
> Yet we can feel they are tiring, tiring,
> Yet we can tell they are ripe to run.
> Something wavers——

That is the last impression of 1923. "Something wavers" in the forces set against Christ. Are we ready to take the moment?—Edward Shillito.

Angola, West Africa.

In the annual report for 1923-4 submitted by Dr. W. C. Bell of Bailundo reference is made to the industrial work.

Our station is a hive of industry. We only wish there were more time to be given to the various activities, and a larger force to direct them. The boys were divided into groups covering field work, cleaning, repairs, carpentry, tailoring, etc., rotating every four weeks. This gave opportunity for most everyone to try his hand at most everything. From a field close at hand, bought for $1.50, the boys raised 45 tins of nice beans, and the standing corn yet to be harvested gives promise of a good yield. It was hard to keep back the applicants for the tailoring class, and no one missed a day. Another year we hope to increase our equipment in order to give more attention to this trade. Scores of trousers, coats, shirts, etc., were made following the preliminary instruction in hand work. The fact of having a most excellent instructor made the teaching very effective.

Likewise in the shop it was exhilarating to see the enthusiasm and interest manifested. After proficiency in planing and sawing, equipment was made for the dormitory and school room, all of which we are in dire need of. A simple bed was adopted as a sample, and 50 made. These are not only durable, but comfortable, and would stand good service were the lumber better seasoned. 21 benches were made, and 7 small school tables.

We are already making plans to secure a good supply of lumber and material for cord and rope making. Also, if able to secure oxen, we shall begin the growing of wheat in earnest. On the adjacent concession there will be ample opportunity for large expansion along agricultural lines.

To properly describe what the religious and evangelistic branch of our activity as a mission stands for, is impossible. As to field, it represents one main central station and seventy outposts, scattered over an area as large as the state of Massachusetts. Though sparsely populated as compared to civilized countries, yet fully 10,000 people are within the radius of our influence and teaching. The baptized membership of the church stands at about 1200. 41 babies have been consecrated by their parents. 139 marriage ceremonies have been performed.

Half a Million Robbers Can be Helped.

Two mighty movements are sweeping across India, both deeply significant.

Thousands of outcasts in southern India have been forming processions and marching through forbidden streets, drinking at public wells, and encircling the temples from which they have always been excluded. Advised by Gandhi, they have exercised remarkable restraint, using only the methods of passive resistance. In such ways not less than one hundred million people are rising to self-consciousness, and a sense of personal and social worth. It is possibly the most far-reaching social movement of our time, vastly significant in respect to the approaches of Christianity.

The other movement is distinctly Christian in character. In seven different areas mass movements are under way. They are rapidly transforming the missionary outlook and situation. The American Board is particularly interested in the Kallar caste of South India, where half a million people are submitting themselves to Christian guidance and instructions. By arrangement with the government, which pays for the land, buildings and most of the work, while the Board furnishes the missionary oversight and the training of the teachers, 70 village schools have been opened by our Madura mission, while 50 of the more promising children have been placed in boarding schools. Churches are springing up on many sides, and a strong evangelistic work is under way. The Kallars are the hereditary robber caste of South India. Hitherto they have considered it honorable to make their living by predatory ways. The emphasis now is placed upon agriculture and the trades in order to inculcate hard work and self-support, and the people are responding with surprising alacrity. This is something to watch. By a comparatively small additional expenditure of money we could reach the entire Kallar area with Christian education and spiritual uplift. It is to such things you are giving when you send money to the American Board.—From a report.

A Flashlight from the Philippines.

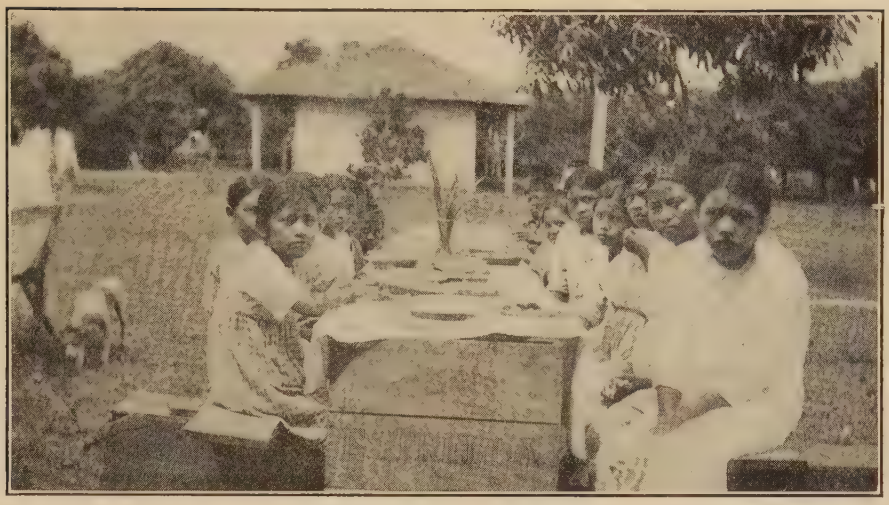
An intimate glimpse into Philippine conditions is revealed by the speech of Hon. Teodoro R. Yangco before the World's Sunday School Convention in Glasgow. An extract from his address is given herewith:

"Before America came to the Philippines the Bible was a closed book. We had certain forms of Christianity, but we knew little of its reality as power in life. Our people were under the yoke of ecclesiastical bondage and tyranny. Religious freedom was unknown. Every act was carefully watched by paid emissaries of the Roman church. To incur the enmity or even suspicion of the friars meant cruel persecution, and often death. But today, how different! The Bible is open. Sunday schools are everywhere. Conscience has been liberated. People are free to think. The old days of religious oppression are gone forever. We are living in a new era.

"When I was a small boy six years old, my mother got hold of a Bible. Curious with interest, she opened it and began to read. Her interest grew. She did not know that the priest would disapprove. But one day the padre called at our house. Innocently my mother brought out the Bible and said, 'See, I have a Bible! Is it not a good book for me to read?' 'Ah,' replied the padre, 'that is a dangerous book for you to read! You must not read it. You must burn it.' And with fear and trembling my mother burned the book then and there, for she did not want to incur the ill-will of the representative of the church. That event made a great impression on my youthful mind. I grew up to believe that it was unsafe, and my dear mother died believing that it was unsafe to read the Bible. And I never did read the Bible until just a few years ago.

"I am sorry for those many years of wasted opportunity, but I am glad now I am not afraid to read and study the greatest book in the world. My sojourn in Washington a few years ago taught me that this Book is one of the secrets of America's greatness. And I would also add that I know it to be one of the secrets of the greatness of the country whose hospitality we now enjoy.

"It is only three years ago that I first became acquainted with the World's Sunday School Association. When Rev. A. L. Ryan, secretary of the Philippine Islands Sunday School Union, called at my office to say that I had been nominated for membership on the World's Executive Committee, it was all new to me. After he explained that it was a great interdenomina-



Some of the Inland South America Missionary Union's school children at Bananal, Brazil.

tional movement to help spread the teaching of the Bible to all lands, I decided to accept the honor and responsibility. Since that time I have been a learner. The vision has been growing upon me that there is no work more significant for the future welfare of civilization than that represented by this convention. To teach the young, to build up Christian character in their hearts and lives, to conserve the spiritual resources of youth, this is the surest way to the kingdom of God on earth. My hopes and prayers are centered in this great Sunday school movement which holds so much blessing for the coming generation in the Philippines, and indeed for the whole world."

A Correction.

To the Editor:

Dear Sir,

My attention has been drawn to a mistake in the second paragraph on page 446 of the July number of your excellent periodical. It is under the heading "Current Thought." The sentence referred to is as follows:

"Our St. Luke's was the only Christian hospital in Tokyo."

This is not in accordance with the facts. I have the privilege of being one of the board of directors of the Akasaka Hospital situated at 17 Hikawa Cho, Akasaka, Tokyo. This hospital was founded in 1886 for the purpose of bringing healing to both the souls and bodies of the Japanese. Two public Christian services are held there every Sunday, and are well attended. Every weekday morning throughout the year there is a service for the out-patients and the hospital staff. This hospital was founded in memory of Dr. W. N. Whitney's mother, who died in Tokyo in 1884. It is supported by voluntary contributions, and by the receipts from the patients. Far the largest part of the support that comes from abroad is received from English Quakers, and it has now been decided to link up the religious work in the hospital more closely with the work of the Philadelphia Friends' Mission in Tokyo. The hospital can take in about 40 in-patients, and we sometimes have as many as 100 at the out-patient clinic in a day.

I think it just possible that the mistake arose because the hospital was closed for a few months because of shortage of funds. Ever since the earthquake, however, it has been fully open, and has been much used for the relief of earthquake sufferers.

You should also know that the Salvation Army have a large hospital in the city, opened a few years ago.

I know the paragraph in question was quoted from another paper, but I feel sure that you like to have the facts.

GEORGE BRAITHWAITE.

THE NEED FOR CHRISTIAN LITERATURE IN WEST AFRICA.

Rev. W. T. Balmer.

I shall illustrate the importance and need of literary work on the mission field by relating it to three forms of spiritual and moral life in heathen lands which are defective from the lack of it. The three defects I think of are:

The feeble sense of corporate life;

The imperfect conceptions of the spiritual issuing in idolatry;

The uncleanness of speech.

The Feeble Sense of Corporate Life.

A European Christian cannot live long amongst heathen people and share with any sympathy their outlook on life without being impressed by the weakness of the sense of community amongst them.

You understand what is meant by this term "corporate life." Every one of us has experience of it. Corporate spiritual life is so familiar to us—it is one of those ever-present, fundamental blessings of our civilization with which we have grown up,—that as in the case of the air we breathe, we are not at all times conscious of its existence. This corporate life is not a spiritual luxury. It is a vital necessity, not merely of religion, but of any true civilization. Without it life, in the best sense, cannot be.

With us one thing which has helped to create, foster, and sustain this corporate life is literature. Compare, if you can, the condition of the English nation as regards unity of national consciousness in the years before Chaucer wrote with what has prevailed since Shakspere. It is true in the larger sense, it is true in the special sense of the particular experience we are now sharing.

Now, this corporate life is conspicuously absent in heathenism. If you were to try to investigate and give an account of the spiritual beliefs held in pagan Africa you would find yourself in the presence of a body of ideas whose outstanding characteristic is a most bewildering variety. Scarcely two localities hold beliefs in common. You never find heathen holding conventions in honor of their views of religion. The reason is not that they are lacking in views,—far from it,—but that they have so little in common.

There is not any, or at most only a feeble corporate spiritual life. And the main cause of this is that they do not possess a literature, and the only mode by which they express thought is by the spoken word. They do not write. A language which is spoken only is very changeable in its vocabulary and figures of speech. A spoken word is mere air, and passes away with the breath by which it is uttered. A term may vary in meaning from place to place. During this last year I have had occasion to send passages in vernacular to sundry colleagues on the Coast, for comment and criticism. I receive replies like these. One says, "I note you use two or three terms in a sense in which they are not used here. They are used, but with a different meaning. I think you must have got them from another area, where, I believe, they bear the meaning you give to them." The said "other area" is not twenty miles away. Meanwhile I write to this other area, or one not far away, and my friend in his reply fastens upon some other terms and tells me they are used now only by the old people.

So a man from one part of the country does not hold the same superstitions as does one in another part. They have not common ground of thought on which to meet.

But when a language is put into writing, it at once becomes subject to two powerful influences: the written word does not so readily pass away, but abides, and this leads to its acquiring a stable meaning fitted to form the basis of a common spiritual life; of necessity it assumes a form which is accepted and used by a wider area than that of a mere local dialect.

Hence a written language is adapted, as mere speech never can be, to set up, support, and extend a common mode of thought, and thereby unify the spiritual life of those who use it.

Until a people acquires this corporate spiritual life it cannot become a nation. In proportion as it acquires it it becomes strong. To the creation and developing of it it is not wrong to say that literature is one of the greatest contributory forces, if not indeed absolutely essential.

The Imperfect Conceptions of the Spiritual.

Another defect which characterizes hea-

thenism in Africa is its crude, crass conceptions of the spiritual.

This also may be traced to the fact that it is illiterate, and limited to speech as an instrument for expressing thought. A man who can only express his ideas by a spoken word is never sure that he is understood. Hence he tries to supplement his descriptions by reference to material objects.

This is the case even if speaking of material events. It is more so when he comes to speak of spiritual things. He cannot separate the spiritual from the material. He is compelled to refer to a concrete object to suggest his thought. Hence to heathen Africans the spirit is only a modified form of the body. A spirit eats and drinks, and must have food offered to it. Hence, also, the resort to charms, fetish, and idols. An illiterate person is always in slavery to the material, and prone to superstition and idolatry.

But a written word has nothing in its form to suggest meaning. While it is a symbol, it is not a symbol in the suggestive sense. Therefore by the use of written words the mind is able to think of the spiritual apart from the material, and to have direct experience of those things which eye hath not seen, nor ear heard.

Again, history may be adduced in proof. The inveterate sin of the Chosen People in the Old Testament was idolatry, but when the writing prophets came it died a natural death. Literature is the inevitable enemy of animism and idolatry.

The Uncleanness of Speech.

The third defect of heathenism of which I think is profanity and obscenity.

An unwritten language tends to be very impure. I have often thought in the streets of Freetown that the ears of those who only heard English were spared many shocks, and I understand that the same is true in South Africa. One of the greatest objections to the employment of native nurses by European parents in South Africa is the danger of their children picking up foul expressions.

I remember on one occasion when Mr. Goudie visited Sierra Leone, he and I were sitting on a verandah overlooking a native compound. A violent quarrel arose in the house beneath. He asked me if I knew what the strident voices were saying. Apologetically I told him one obscene taunt which had been flung out by the disputants. He replied that he had heard the same vile thought used by illiterates in South India.

I have often compared an African unwritten language with African architecture. Normally the heathen African gets no farther than a mud hut, in which very little provision is made for the admission of light and air, and none for sanitation or drainage. These huts often become abodes of disease and centers of contagion. But the African is content with the situation because he knows the house is not permanent. It is easily knocked down and replaced by another. It is well it is so, or disease would be more prevalent than it is.

Perhaps the toleration of impurity and profanity is due to a similar cause. The spoken word is temporary, and its offence passes with the sound. But printing a language is like bringing it into the light. The abominations are not printable. Only the clean words are preserved: the others henceforth exist on sufferance, discredited. Thus literature tends to purify and, as it were, disinfect a language.

For these three reasons, then, among many others, I submit, literary work in West Africa is important: the support it gives to community of spiritual life, the correction of faulty spiritual conception and opposition to idolatry, the cleansing influence on speech.—"Foreign Field."

MOSTLY STATISTICAL.

The Roman Catholic church, at the end of the year 1922, had in **Belgian Congo** 520 priests, 251 brothers and 294 nuns. The presence of this aggressive missionary force accentuates the problem of bringing evangelistic Christianity into a land under the influence of paganism.

The Southern Presbyterian Church in the United States now maintains 9 missions in the non-Christian world: 3 in Brazil, 2 in China, and 1 each in Africa, Japan, Korea and Mexico. There are 54 stations, and 510 men and women are in service. These are assisted by 3700 natives. The medical work includes 39 hospitals and 21 dispensaries, but the medical staff has been somewhat depleted as there are now only 19 medical missionaries and 16 nurses under appointment.

The United Christian Missionary Society has set before the Disciples of Christ ten challenging goals for the new missionary year. These include the organization of stewardship study classes, the raising of the annual per capita gift to missions from $2.95 to $5.00, the securing of $250,000 written in legacies, the realization of the Golden Jubilee aims, a budget system, and a thorough every member canvass in all the churches, as well as other objectives.

The Presbyterian Board of Foreign Missions (North) presents this summary of its activities:

1600 missionaries	159 stations
8960 native workers	2911 out-stations
5777 churches and other groups of Christians	
210,325 church members	4528 Sunday schools
129,675 in training for membership	347,087 pupils
19,693 persons united with the church last year	
2711 schools	7 printing plants
121,179 pupils	122,043,371 pages printed last year
85 hospitals	41,731 in-patients
116 dispensaries	371,917 out-patients

The peoples for whom the missionaries are working provided, in gifts and fees, for salaries of native workers, church support, home and foreign missions, buildings, and especially for educational and medical work, etc., the magnificent sum of $2,264,633.

Striking Facts about China Missions.

Rev. George Douglas.

The present number of missionaries in China is 8000. Of these about 450 arrived in 1920, and we may look for an approximate annual addition of 500. Only 5 per cent of the present missionaries in China arrived before 1891, 14 per cent between 1891 and 1900 (Boxer year), and therefore only one out of every five missionaries in China today began work before the Boxer Rising in July 1900!

30 per cent of the whole missionary body are single women, but only 5 or 6 per cent are single men.

50 per cent of the missionaries devote the major portion of their time to evangelistic work, 25 per cent to education, 18 per cent to medical work, 7 per cent to miscellaneous.

Allowance must always be made for one-sixth of the total force being away on furlough and one-twelfth on language study. Others are off sick. Moreover, many married women are not workers. Therefore, at least one-third should be deducted from the total force at any given time. Two-thirds only of the total force are available as workers at one time.

Only 17 per cent of the whole mission force is located in the parts of China away from Coast and Yangtze Valley.

26 per cent are in 8 centers having 100 missionaries each: Peking, Shanghai, Canton, Chengtu, Nanking, Changsha, Tsinan, Foochow. Moukden has 56 missionaries.

38 cities report 25 or more resident missionaries each.

40 per cent of the whole missionary body reside in 20 of the largest cities.

There were 245 more ordained foreign missionaries than Chinese ordained workers in 1921. Now the balance is probably on the other side.

66 per cent of Christian paid workers live in coast provinces.

71 per cent of church members live in coast provinces.

7 out of every 100 members are employed as full-time salaried workers.

In all China there are 25 evangelists per million people.

In all China there are 25 educationists and 6 medical workers per million people.

Manchuria leads in evangelistic emphasis.

Szechuen leads in educational emphasis.

Total communicants (1919), 345,853. Now the figures cannot be short of 500,000.

Average number of Christians per resident missionary center, 39; but in Manchuria the average rises to 70.

Average membership of each organized church is 54. In Manchuria there are over 200 missionaries to the Chinese, besides perhaps a score of American missionaries to Koreans and Japanese.

Missionaries' wives should be reckoned when making up statistics of workers, although they are unsalaried. Practically all are part-time mission workers, and a very large number give full-time voluntary service.—"The Record."

SCHUYLKILL COLLEGE LIBRARY

The Murphy oxenmobile at a village school in India. See below. (By courtesy of "Missions.")

PLANS AND SUGGESTIONS.

A New Oxenmobile in Bengal-Orissa.

Dr. H. R. Murphy has found a new way to tour in his large field. Last fall he built an oxenmobile on an old Maxwell chassis. It has a board ceiling to protect from the sun, is enclosed with wire screen to keep out snakes and mosquitoes, and is furnished with two folding beds, a kitchenette, dining table and all modern conveniences. Dr. and Mrs. Murphy spent two months in it last cold season and he writes enthusiastically:

"It was great, and believe me, I never experienced anything like it before in India. We began with a prayer meeting for the workers at camp. The people from outside became interested, and started inviting us to their homes to hold prayer meetings. They invited their neighbors, and all joined with a spirit of devotion and worship that would shame many a prayer meeting I have attended at home. As soon as the rains begin we plan to be off again for the Santal country. It has always been thought unsafe to attempt touring or camping in the rains, but with the new arrangement I think we will be quite as well off as at home."

There is a brother who lives in the state of Michigan, says an exchange, who has saved all of his junk—bottles, old newspapers, rags, etc.,—thirty-one years, and has given every cent of it to missions to the Indians. He writes, "This is humble but earnest work. The Lord gives me blessing for doing it." A brief calculation enables us to see that if every Christian would do this it would mean **millions a year for missions.**

In this connection the following clipping is of interest:

"Governor Pinchot of Pennsylvania recently called the attention of the State Forestry Department to the fact that the Salvation Army, through its collections of waste paper each year, saves enough to conserve nine thousand acres of standing timber.

"The report of the Salvation Army for last year shows that 55,000 tons of waste paper had been gathered. Scientific methods of calculation have shown that every time six tons of waste paper are returned to the paper mills, about an acre of woods has been preserved."

The Church Missionary Society has given notice of a new **debenture scheme** to provide working capital.

In 1907 the Society found itself short of working capital, and authorized the Church Missionary Trust Association to

borrow money from the Society's friends and supporters by the issue of debentures. A sum of £108,000 was provided in this way, and the total issue was redeemed by 1919.

A large proportion of the Society's income is received in the last two months of the financial year (February and March), and it is to meet the expenses of the earlier part of the year that a Capital Fund is absolutely essential.

Through the abnormal rise in the cost of its work since the war, the Society is again suffering from a lack of working capital. The Committee therefore appeal to the friends of the C.M.S. at home and abroad to subscribe to a 4½% debenture issue of the Church Missionary Trust Association, Ltd., which will be secured by a charge over the Society's properties in the missions. The debentures will be redeemed by the transference of a fixed sum each year from the general fund of the Society to the credit of a sinking fund, invested and controlled by special trustees.

A prospectus of the debenture issue is in preparation, and copies can be obtained from the Financial Secretary, Church Missionary Society, Salisbury Square, London, E.C. 4, to whom all applications for debenture stock should be addressed.

Reading of the Word.

We are asking you to take a little journey with us today to one of the great industries in one of the largest cities in our country, says the Business Men's Council of the Philadelphia Pocket Testament League.

The noon whistle has just blown. The machinery stops, and the men file out. Some rush to nearby stores to buy their modest luncheon, others sit to eat the lunches they have brought with them. But who are those who crowd near that man with uncovered head over yonder? Some shake his hand and seat themselves about him; others who do not know him, but knew that he was coming, also take seats; others, curious but interested, stand on the fringe of the gathering.

This man with uncovered head starts to speak. He tells them that he was once even as they,—without the light of the gospel in their hearts, a sinning, sinful creature. He goes on to tell them how he found the light. He reads them a passage from the Word. He quotes from it. He tells them how it has helped him, how it has helped others. He tells how it can help them, and asks them to let Jesus come into their hearts. He has just finished praying, and passes out small cards to the men, and takes a number of Testaments from his bag and distributes them to those who have signed the cards, even to some of them who were curiously hanging about the crowd at the start of the meeting.

The above described meeting was just one of almost 900 held the first eight months of this year in this one city alone. Of the 33,000 who accepted Testaments, over 3000 accepted Christ, most of them for the first time in their lives. The others rededicated themselves to the reading of the Word, and to a better expression of it in their lives. The cards which they signed were immediately forwarded to churches near their homes, that follow-up work might be done, and that they might be brought into the church.

This work has received high recognition among clergy and laity. One prominent minister in a letter says:

"I want to bear testimony to the invaluable service that is being rendered by this organization that is placing the New Testament in the hands of the workers of our mills, stores, offices and factories. To my mind this movement represents the greatest evangelizing force that has swept over our city in recent years."

How to Work among Jews.

ISRAEL SAXE.

Some one has said that God's purpose in scattering the Jewish people among all the other nations of the world was not only because of their rejection of Christ, but also that the nations might have no excuse for not bringing the gospel to them. None of us can say, "I never met a Jew." They are everywhere, and you have the privilege of bringing the gospel to them wherever you are.

It would be impossible to tell in detail how to meet each Jew individually, as there are no two cases alike; but you can learn more when you get in touch with them.

Generally speaking, there are three classes among the Jewish people, namely: Orthodox, Reformed, and Radical. Orthodox Jews believe in the inspirations of the Old Testament, but follow the traditional explanations, that such passages as Isaiah 7. 14 means Hezekiah, the 53rd chapter of Isaiah means the Jewish nation, which is suffering persecution. They are very strict in holding the traditional doctrines of the Pharisees. They believe that Christ was a bastard, fake teacher, and a wizard, and was legally killed according to the Mosaic law.

Reformed Jews, like the Unitarians, deny the inspiration of the Bible, and do not believe that the whole Pentateuch was written by Moses, nor the prophetical books by the prophets. Christ they believe was a good man and a moral teacher, but deny his divine claim as Son of God and Saviour of the world.

Radical Jews deny even the existence of God, and the Bible to them is of no value. They believe that Christ was the first socialist.

When you meet the Jew you must first find out to which of the above classes he belongs, and how much Bible knowledge he possesses. Many know but little of the prophetical books because they are forbidden to study them in many of the Hebrew schools. The Orthodox rabbis admit that by studying the prophetical books one will sooner or later become a believer in Jesus. One cannot talk to the Jew above his understanding. Show him from the Old Testament Messiah's birth, title, life, purpose of life, suffering, purpose of suffering, death, resurrection, coming again with pierced hands. Of course, it may take some time before he can see all this, because the honest Jew naturally likes to study a matter through for himself before admitting the truth.

After he has studied it over you may ask him who he thinks the person is who is to pass through the experiences mentioned in the Old Testament. If he is a true seeker after the truth he will no doubt acknowledge this person as the Messiah. Then you may show him from the New Testament Scriptures that Jesus of Nazareth is the only one whose life, death and resurrection correspond with the prophecies in the Old Testament.

Be sure to know the portions of Scripture that you are pointing out to a Jew from memory, because he will refuse to argue with any one who makes mistakes. He claims that the Gentiles are very ignorant of the plans of God, so you must show him that you do know. It is better if you know Hebrew to quote the verse in that language. He will respect you more, and will understand you better. Learn the Hebrew names of the Old Testament books, theological words, and names of persons.

Do not let the Jew think that you are trying to persuade him to accept a different religion, but simply prove to him that belief in Jesus is the real Jewish faith according to the Word of God. If he does not believe in the Old Testament, show him the truth from history and the fulfilment of Scripture. Neither is it advisable to mention the words "Jesus Christ" too often, but rather say, "Messiah." Do not talk to him about the Trinity till he can first see that Jesus is the Messiah, and the purpose of his first coming. Show him that he is a sinner, and according to the Old Testament he is condemned and lost, for "the soul that sinneth it shall die." If he will recognize this, his position under the law, make it plain that through the fulfilment of the Old Testament sacrifices Jesus has borne the penalty for sin upon the cross.

Then ask him to receive Jesus, that is, to open his heart to let him in, and he will come in and so take possession of his entire being that he will receive power to become a son of God by believing on his name, and will thus be "born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1. 13).

It is also not advisable AT FIRST to bring an unconverted Jew into any place where there is a cross, or a picture of Christ, and do not kneel in his presence, because all these things are an abomination to him, and he will run away from you.

Do all with love, patience, and secret prayer, trusting in the Holy Spirit for results!—"Jewish Era."

Lord Jesus never takes second place, nor has there been a religion or sect strong enough to make him look small.

THE VIRTUE OF THE BOOK.

The Rev. E. Dugmore, of the London Missionary Society, who works in the Kolobeng district of Bechuanaland, associated with the name of David Livingstone, tells in the L. M. S. "Chronicle" of examining forty-two catechumens. Thirty-two of them could read. Seventeen were converted by reading their Bibles, eight by sermons, seven by dreams and visions, three by hymns, and the rest by fear of death. Of the seventeen converted through reading the Bible, five said it was the Great Invitation of Matthew 11. 28-30 which drew them to the Master,—and these were all young women from nineteen to twenty-four.

What a Spaniard Said.

"Do you not remember me?" asked a Spanish officer of a colporter in Madrid. "It was at Cartagena. Five of us officers were sitting round a table in a café, when you came in offering your books for sale. I bought the Gospels, and read them frequently. In the life of Jesus Christ I find the answer to a question you asked me that day, 'Where will you spend eternity?'"

"So you can now answer that question?" the colporter asked.

"With the knowledge gained by the reading of the Gospels I think I can. Their teaching is good. But like Paul, I feel forces striving in me to turn me back again to the world."

"But tell me," said the colporter, "what passage in the Gospels has spoken most strongly to your soul?"

"I think," replied the officer, "the parable of the fig-tree that only brought forth leaves. It showed me that it is one thing to be called a Christian by men and quite another to be really a Christian in truth and deed."

What the Bible did for One Man.

In Venezuela missionary and colporter had vainly tried to induce a certain man to purchase a Bible. At last he reluctantly gratified their wishes by buying one: his motive was not to read it, but to get rid of his tormentors.

The book remained for several months at the bottom of his trunk. Turning over the contents of the trunk one day he came across the Bible again, and casually opened and read some of it. The message caught his attention, and finally led to his conversion. Later on he became one of the colporters of the British and Foreign Bible Society in Venezuela, and for three years did excellent service, for he was a man of parts. His Christian character and outstanding ability led to his taking a course of studies for the ministry, and last March, in the Caracas Presbyterian Church, where he had been a member since his conversion he was ordained to the ministry of Jesus Christ.

North Carolina.

"Several months ago I received a package of New Testaments and Book of John, which meant much in the organization of a Bible class which has already accomplished much good.

"At the time we received the package we were carrying on a Sunday school in a grove, and in the homes of the people when the weather was not favorable, and I am glad to say that was the beginning of a work here that has been a glorious success. We now have a beautiful church edifice that cost $7500 completed except the heating system, plumbing and water connections, and we have it all paid for except $3000 that we are carrying through the Building and Loan Association of this city. The people of this section have been overlooked and neglected. Three-fourths of those from eighteen years and up could hardly read at all. We did not apply to any church building board for help, but the people had a mind to work, and did not forget to pray, and we are sure that God answered many earnest prayers offered. After getting into our new building we arranged to spend at least one hour every Sunday morning in Bible study, and now the older folks are gradually coming in.

"The people here are very poor. None of them owns any property, and until this work was started very few of them attended church at all."

From Monastery to Evangelical Church.

Victor Miguel Cano, Lima, Peru.

He who adds his name is not a simple layman who feels blindly drawn to a certain religion, nor yet a knave merely trying to do it harm: rather is he one desirous of putting down the results of his experience for the consideration of the reader.

Away back in boyhood's years, among all

my companions I was the most dreaded, because of my excessively hasty and violent temper. The older I grew, too, the more obscene became my tongue, and the tendency of my spirit was toward every kind of wickedness. One day, however, I heard a Franciscan monk declare from the pulpit, "Libertines and lovers of evil will be condemned to everlasting hell." Faced by such words, which were as graven in my mind, I said to myself, "How shall I ever get pardoned who am so full of bad habits? Can it be that I am one of the damned?"

So, wishing to save my soul, I determined to become a priest, and entered the Mercedarian monastery in Lima. But, alas, dear reader, how often appearances deceive! Breathless with delight and satisfaction, I put on the long robe of the order I was joining, and resolved to take up my cross and follow in the footsteps of Christ; but the path I had taken was full of deception and of disillusionment. I, who in my great fervor and holy ideals thought I should there live the life of a very angel, alas! alas! lived there as depraved a life as any one on earth. Far from finding peace for my soul, I fell into a state of the saddest and most cruel despair, for in those poisoned cloisters reign cruelty, selfishness, envy, hypocrisy, slander, impiety, and vices too many and too shameful to enumerate.

As I wished to know the truth about the tortures of purgatory, which had been described to me in a terrible fashion, I determined to read the Bible with interpretations by the Fathers, the only one it was lawful to read. This I would be able to do, as I had been appointed assistant librarian, and after much rummaging and turning over of innumerable parchments I at last found one carefully secured to a shelf. But only doctors of theology were allowed to read it, and I did not yet possess that degree, so with hands trembling with holy fear I picked it up and began rapidly to devour its pages, having first locked the library door. In spite of the rapidity with which I perused this beautiful book, its simple language changed my opinions, and I felt sweet influences in my soul.

Once in my hands, I sought silently and with the greatest care what it contained about purgatory, but I concluded the last sentence still dissatisfied, not having found any mention of it. Eager to know, I questioned the Father Superior:

"Father, where can be found the sayings of our Lord Jesus Christ about Purgatory?"

He replied to me: "In the Holy Scriptures, but you are not allowed to read them."

From that day on there grew in my mind doubts about the existence of such a purgatory, and the series of investigations that I carried on convinced me that the novenas, masses, auricular confessions, responses, along with the worship, or veneration, of stocks and stones and other lifeless images, were built up on purgatory, and as the latter had no existence, they were only fanciful conceits and illusions from the "Monks' Fryingpan."

Still, thinking I might find some good, which I was still seeking, in the Arequipa and Cuzco convents, I petitioned to be transferred, but I found in all the grossest laxity! From Cuzco I turned, bag in hand, to Arequipa, for I knew that in that city there was a Protestant place of worship where they taught the Word of God. So one Sunday I went there, disguised in civilian's clothes, to listen for myself and find out what doctrine they preached. That was the happiest day, quite unrivalled, in my life! It was just hearing again the passages of Scripture such as I had read secretly. Great joy flooded my soul, and the smile upon my lips was just a faithful reflex of my tranquillity of spirit and good conscience. From then the shadows of doubt began to flee and my soul to catch glimpses of consoling light.

I felt now like a bird in a cage, without the enjoyment of liberty which is so sweet, so I threw my long white robes into a corner of my cell, and dressed myself as a man.

After examining the different religions and denominations I entered the Evangelical church, finding it to be the only one which based its principles, means and aims on our divine Master. From that day I have lived fortunate, happy and content, finding my all-in-all in Jesus Christ my Saviour and Redeemer.

May the Lord grant that all listen to my confession and avoid the diabolical traps that once held me ensnared!

THANKSGIVING.

There is no holiday more distinctively American in origin and in its associations than Thanksgiving Day. The circumstances under which the observance was first instituted combined religious with patriotic sentiments. Those devout Puritan forefathers little realized, in setting aside a day of thanksgiving for blessing upon their labors in husbandry, that they were establishing a tradition that should continue through so many generations.

One of the dangers of prosperity is a loss of the sense of gratitude. Material blessings so often seem to obscure the source of blessing. And yet ingratitude is base. To be ever receiving bountifully, and never responding with any sense of thanksgiving for the blessings which have come to us, is to reveal a soul that is mean. On the other hand, to form the habit of thanksgiving expands the soul. The psalmist in his notes of thanksgivng was always at his best. To ever be conscious of the Giver behind the gift, to realize that all blessings, material as well as spiritual, have their source in the thought and care of a bountiful Father, must of necessity divert the thoughts from things that are seen to that world which is unseen and eternal. Thus in the very act of thanksgiving the spiritual asserts its ascendancy.

It should be a spiritual exercise to seek to form a habit of thanksgiving. It may not be practical always to retire into seclusion for prayer and thanksgiving, but anywhere and under all circumstances the heart may be lifted in grateful acknowledgment of blessings as they are received. Surely it was something of this spirit of thanksgiving as well as supplication which St. Paul had in mind in admonishing the Thessalonians to pray without ceasing. It was their attitude of thanksgiving, as well as intercession and worship, which was to characterize their spiritual life.

This habit of gratitude will show itself, first of all, in a new joy. As we recount the benefits which we receive from day to day, still more benefits will occur to us. A heart that is thus engaged in reviewing its blessings will abound in a joyous optimism.

Again, the habit of thanksgiving will result in a spirit of humility. The egotist, ever conscious of his own importance, and jealous of the acknowledgment of his achievements, accounts himself the author of his own blessings, but he who is continually conscious that he is the recipient of the benefits of a Father whose care and thought are exercised over him, is humble in spirit.

Now the fruits of joyousness and humility are distinctively characteristic of the spiritual life. In fact, they are among the fruit of the Spirit as enumerated by St. Paul in his letter to the Galatians: so that by cultivating a habit of thanksgiving, even in little things, one is developing his life on the spiritual side. It is often a good spiritual exercise to simply recount the blessings which have come to us through no efforts of our own. There are those blessings which have come to us through our parents in the nurture of our childhood in the atmosphere of a Christian home. There are the inestimable joys of freedom of conscience and national liberty which have been insured to us through the sacrifice and struggles of our forefathers in centuries past. These are other heritages into which we have entered, and as we recount such blessings as these still others occur, and our hearts, in the consciousness of the goodness of God, realize a welling sense of gratitude. But above all else there comes, as we recount these blessings, the supreme gift of God revealing his infinite love in the person of our Lord and Saviour, Jesus Christ. Thanks be unto God for that unspeakable gift!

For Home Missions.

O Lord Jesus Christ, thou good Shepherd of the sheep, who didst come to seek and to save that which was lost: we beseech thee to be present in thy power with the missions of thy church in this our land! Show forth thy compassion to the helpless, enlighten the ignorant, succor those in peril, and bring home the wanderers in safety to thy fold: who livest and reignest with the Father and the Holy Spirit, one God, world without end! Amen.

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THE METROPOLIS OF THE WORLD.

Rev. Edward Shillito.*

Among those that are mine I name Egypt and Babylon,
Behold! Philistia, Tyre, Ethiopia.
But as for Zion, her name shall be Mother,
For each and all were born in her. Psalm 87. 4, 5. (Translated from the text restored from the Septuagint by Dr. McFadyen, "Psalms in Modern Speech.")

O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is left unto you desolate! Luke 13. 34, 35.

But the Jerusalem that is above is free, which is our Mother. Galatians 4. 26.

"When I feel I cannot make headway in devotion I open in the Psalms, push out in my canoe, and let myself be carried along in the stream of devotion which flows through the whole book. The current always sets towards God, and in most places is strong and deep."

Here is a psalm, the 87th, into which the reader may put out, sure that it will carry him towards God, and towards that revelation of the divine purpose which in these days he needs most sorely. There is help too in the beautiful rendering of the Septuagint, "Her name shall be Mother." Did these translators, far away from Zion, feel the pull of these words? The mother-city of a nation never seems so fair as it does to the exile.

The thought of Zion, the mother-city, is found elsewhere in the Old Testament, but here the promise has a generosity and boldness which amaze the reader. The city of God, the mother-city of Israel, is to be the mother-city of souls from Egypt, Babylon, Philistia, Tyre, Ethiopia. There is a faith here that stretches across the centuries; a hand is thrust out of that dim past to grasp the hand of Christ and his apostles. A hope finds expression, which remains still unfulfilled, of a world of nations finding unity in a common spiritual faith. No Zion yet has become the metropolis of the nations, but though the vision tarry the world waits for it. The current here soon begins to carry the reader towards God, the beginning and the end of all history.

All that Athens was to Pericles, or Florence to Dante, that and more was the city of God to the Hebrews. It was the mother-city of the nation, for in it dwelt their God; but Zion had a wider range and a nobler fame still to win. Out of the inmost being of the singer there arose this cry of joy and pride. A great faith is always a proud faith, as a pure love is always a proud love. It was right that the pride of the Israelite should well up as he thought upon the city and the Temple, reserved for a greater dignity and honor in the future than in any past day. The mother would have many children in all lands. For the old standing a new one would be given. Of that Zion still to be, he sings his loud praises. He sees Zion transfigured; he dreams of the Israel that is yet to be.

If at that moment he could have seen the history of Jerusalem as it has since been unfolded, he might not have recognized the fulfilment of his dream. From eternity he may understand. But it is not the form that matters in the prophetic words: the prophets themselves were often careless of the form. What they did maintain was the eternal purpose of their God as they knew him: he must be true to himself, he must bring the nations together in a spiritual society. They named it Zion; they thought of the city as they knew it. Like all men, they were bound by the thought-forms of their own age. Those might be defective, but the truth at the heart of their words remains. It was true that in Zion there should be a metropolis for the soul of man, though the "Zion" was not limited to the meaning this singer gave to it.

He could not see the hour when the city was laid in the dust, he could not trace the history of that city through all the centuries of shame and oppression. There can never have been so sorrowful a city as

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Zion. But upon that city he saw a glory resting, and that glory still abides there. It has been transferred to the other inward and spiritual Zion, but that stands in the line of the city as he saw and praised it. We can use his words even as we think of that other city.

But even in its original form, what a startling vision it is! It is the Lord who speaks:

Among those that are mine I name Egypt and Babylon,
Behold! Philistia, Tyre, Ethiopia.
But as for Zion, her name shall be Mother,
For each and all were born in her.

The vision is one of a generous bearing on the part of Zion to her old neighbors and foes. The generosity is the more wonderful when it is remembered how high were the walls of national pride in the centuries before Christ, and how high they are still. Zion is not to be a dominating and tyrannical power, an imperial center: it is to be the mother-nation, and at her knees the others will learn to praise and to worship, as children learn to pray at their mother's knee.

There is, indeed, in such a psalm a strange generosity to enemy nations. If these nations are remembered as the Israelite remembered them, this will be plain.

Egypt, the land where their fathers had been slaves, ground down for ages by a cold and merciless people, from which they were only delivered by the uplifted hand of their Lord. Egypt, the grave of so many generations who had died in exile there. Egypt, the plausible and false nation, called by the prophet, "Old Sit-Still." Israel had few memories of Egypt which could call for gratitude: the prophets had always warned the nation against trust in this power. It boasted much, but had no power to make good its boasts. Yet to Egypt the offer goes forth of a place in their mother-city.

And Babylon? Judah lay between Egypt and Babylon, and near to its borders and over its hills the hosts of these two empires had marched on many expeditions. Babylon had no more grateful memories for Israel than Egypt. It was in Babylon, by its rivers, that they sat down and wept as they remembered Zion. The pomp and vastness of Babylon had overawed the people, and in that empire they would have been swallowed up without pity had it not been for their religious faith. But whether the psalm was written before the exile or after, it matters little, for the later ages made it their own. The singer tells of Babylon as drawn within the range of this mother-Zion. Babylon by its intolerable cruelties had given rise to the bitterest of all the curses in the Psalms. But the last words were not to be words of bitter agony and revenge. At the last Babylon is "to be mine."

Philistia lay always on the flank of Judah, ready to wound and to take any opportunity to profit by its troubles. In the fight against this nation Saul and David had welded the tribes into a national unity. This alert, treacherous, cunning enemy had never any claim upon the gratitude of the Israelite. And yet at the end "Philistia shall be mine."

Tyre also should be his, the city whose princes were merchants and for whom the nation became traffickers in every sea. All that this nation had to give to the life of the world should be brought to Zion.

And that distant and admired people, a black and shining race, the Ethiopians, should be brought into that new city, no longer as strangers,—Ethiopia should be his.

There has not been a day when Egypt, Babylon, Philistia, Tyre, Ethiopia have crowded to Zion to share a common faith in the Lord of Zion. The dream has remained a dream. The one hour when that hope might have been fulfilled came and went swiftly, and Israel refused to hear.

The very names of the nations warn us not to expect a literal fulfilment. All of them except Zion belong to the "old, forgotten, far-off things." They have passed from the scene of the world's drama. Tyre became the place where the fishermen dried their nets. Babylon is now the haunt of the scholar and artist. Egypt too has left immortal memories for the scholar and the thinker, yet the Egyptian race as the psalmist knew it is no more. In its form this prophecy, which made the heart of an ancient saint leap for joy, has not been fulfilled. Nevertheless the truth in it

stands all the more radiantly beautiful, all the more inevitable to faith. Since God is one and has made all nations for himself, it cannot be that they must remain divided by enmities. It must be his purpose that they shall find a spiritual unity, and where but at his feet? There must be a metropolis of the world.

Already in the heart of the Old Testament there are promises of the day when the barriers between races shall be thrown down. There is the uprising of a new thought for the world: in the register of God's eternal kingdom all peoples were to be enrolled and gathered into one spiritual community.

There was an hour when Zion had the promise brought very near: when our Lord came to his people, and would have gathered them unto him. What was in his heart? Was it that they should be gathered unto him out of a world of peril and evil into a refuge till the vengeance should be past? Or is it not truer to the mind of the Master to think of his calling Israel unto himself for the fulfilment of its destiny?

The world was one in its political order. Rome was its center. So far as the political life of the nations was concerned, there was no need of a metropolis. The Eternal City was throned above all the world. But the world needed a spiritual guide. It was suffering because it had no spiritual unity. Men were crying out for light from beyond the flaming walls of the world. Everywhere the thoughtful were scanning the heavens for some sign. In the heart of the empire was the little people of Israel, with their divine memories. That nation had been made to be the missionary of God to the world. Its history had prepared the way for such an hour as that which came with the divine Lord. Its very poverty of earthly dominion was a sign that it was designed to seek greatness in the spiritual realm.

Jesus would have gathered Zion unto himself to make it the metropolis of the spirit of man. He gave to it the truth of God, he offered its children the new birth and the life everlasting, that they might joyfully share the gift with all mankind. He had it in his heart to make Zion the mother-city of the world, as that is a world of spiritual beings who are called into the divine kingdom. It is idle to declare that Israel could not have done this work. When we remember what the few who listened did accomplish, we cannot lightly declare that the full power of Israel might not have done far more wonderful things. There was Saul of Tarsus among the apostles, but how many were there like the young ruler who made the great refusal?

But Israel would not. Its house was left unto it desolate. The Zion on the hills of Judah became like a husk from which the corn has been taken. It became an historical memory. Jesus had called it to put away foolish and petty ambitions. He had told its children to renounce their schemes of revenge and their visions of vengeance. They were to turn the other cheek. If their enemies called them to go one mile, they were to go two. They were to give themselves to a new national task. They were to call the world back to God. But they would not. They chose to cling to their old and foolish fanaticisms. They remained blindly national, and before the children who listened to Jesus had passed middle life, Jerusalem was sacked and buried by the Romans. The day had come, and had passed: "How often would I have gathered thee!"

Yet though the earthly Zion rejected its part, the world still needed its spiritual center. Another must be found. So the new Israel was called to establish in the heart of the world the new city of God. Historically considered, the church of Christ was the new Israel which took up the task refused by the Old Israel. It is to the members of the church that the words once spoken to Israel are transferred, "Ye are my witnesses." Here was the new spiritual society in which the races of mankind should find their unity.

Into the troubled and disillusioned hearts of men there was released through the church the great truth of the kingdom of God, and the inexhaustible hope which it brought. Saul of Tarsus had been made ready to be the apostle of this mighty hope. For it he was predestined from his mother's womb. He came to the service of the New Jerusalem through long years of devotion to the old. But at last it pleased God to reveal his Son in this man, and with that

revelation came the vision of a humanity one in Christ. The two visions went together. From the beginning of his new life he knew his destiny. "Depart, for I will send thee far hence to the Gentiles" was the word which he caught from his new Master. For him the New Jerusalem, the spiritual society of which Christ was the center and the life, took the place of Zion as he had known and loved it. He now had another love and another city.

But when the apostle, and others of that early band, thought of the New Jerusalem, they did not separate it from this earthly life. For perfect manifestation they must wait, but even then in an imperfect world they were citizens of that city, and were intent upon offering a place in the city to all men, Jews and Greeks. That was their remedy for the divided world: fellowship in a kingdom which was above the barriers of nations, and yet the values and powers of that kingdom could be introduced into each nation. Then, so far as a people received that kingdom, served it, and lived within it, so far would it have eternity secured to it. No earthly Jerusalem can live unless it is merged in the spiritual Jerusalem. No earthly Jerusalem can perish if it is given up to the kingdom of God.

Such may be taken to be the sequel of the vision of the psalmist. His vision came true, but in ways hidden from him. Zion, the city of his fathers, had its hour, when One who loved it offered to it the task for which through all its history it had been disciplined and made ready. The ship had sailed with sealed orders: the seal was broken, and the ship would not obey. "How often . . . . but ye would not!" Yet the vision did not fail. A new Zion arose in the midst of men. An Israel of the faithful went out to do the task from which Zion had turned away. These apostles and witnesses introduced through Christ the city of God, the abiding metropolis of the soul of man. It has never yet been manifest in all its splendor, but it has been within the world the joy of human hearts, and the center of their love. In it sometimes by faith the soul rises above the barrier between the world seen and the world unseen.

"There is the throne of David,
And there, from sin released,
The song of them that triumph,
The shout of them that feast."

Even within the limits of this earthly life there has been the city to claim the allegiance of Christian hearts. Its ways are dear to them. Its currency they prize. They are citizens of the New Jerusalem. This is how the psalm has been and is now being fulfilled: and there remains still another fulfilment.

The vision of the psalmist has still its bearing upon the ambitions and hopes of nations. Each man may well cherish the hope that his nation may be a home to the children of men, where they will find treasures of universal value. He may be covetous for his nation of a central place in the story of mankind. He will always have a vision before him of that other nation of his never yet realized:

"The England of my heart is she,
Long-hoped and long-deferred,
That ever promises to be,
And ever breaks her word."

But how is this vision to be fulfilled now? Surely only in the measure in which the nation makes itself a part of the eternal city of God, and only so far as it serves the end of the divine society can it come to itself. It must die to live. It can only live as it dies to lower ambitions and enters into its true destiny. The nation which seeks to dominate over the world is bound to perish. The nation which hears the call of Christ and is gathered unto him will live. It is not wrong for a nation to covet a place in the story of the world at the right hand of the King. There is no sin in the ambition to be the metropolis of the world, but it becomes a noble ambition which can be fulfilled only so far as a nation sinks itself in the city of God, and lives to serve its ends. It will survive in the spiritual kingdom, and there is no other immortality for nations or for men. Other things shall perish.

"The city of God remaineth," and in that city remain eternally all nations and all men who have walked in its light and labored for its glory.

AND THE EAGLE FLEW!*

Rev. John Myers.

"A man in America went into the woods to hunt. He found a young eagle, brought it home, and put it among his chickens. He gave the eagle exactly the same food as the chickens. After a while," Dr. Aggrey said with an infectious laugh which was responded to by his uncivilized audience who sat on their haunches listening with intense interest, "that eagle began to think it was a chicken. It wouldn't fly, but just walked round like a chicken for years."

Then, straightening himself, raising his head and imitating the character of his puppet in the story, Dr. Aggrey continued:

"The man said to the eagle, 'Yes, I knew I would make you like a chicken!' He wanted to go round and boast that he had made that eagle like a chicken: to eat the same food as a chicken and do exactly the same things as chickens do.

"One day an educated man came along and saw that eagle among the chickens.

"'Why!' he said with surprise,—" and here Dr. Aggrey assumed in imagination the style of the educated man, "'Why! That is an eagle!'

"'Yes,' the man who had caught it agreed with scorn, 'it looks like one, but I have made it a chicken, and it won't fly away.'

"The educated man said, 'No, once an eagle, always an eagle.' He took that eagle into his hands, ... shook it, ... SHOOK IT AGAIN!"

Dr. Aggrey imitated the shaking with vigor.

"He told that bird it was an eagle, ... pushed it! It flew high into the air. The eagle looked up, ... this way, ... then that."

Dr. Aggrey very gravely bent his head.

"Then it looked down, ... saw the chicks eating, ... CAME DOWN!

"The man who owned the eagle laughed. 'I told you I had made a chick of it,' he said with contempt.

"'I will try again tomorrow,' said the educated man.

"He took that eagle this time to the top of a house, ... shook it, ... shook it, ... SHOOK IT AGAIN! 'Fly!' he shouted, 'fly!' He gave it a push. It flew up until it appeared as a speck in the sky, ... looked this way, ... that, ... up, ... down, ... saw the chicks, ... CAME DOWN!

"The man laughed again.

"The next day the educated man said he would try again. He came early, in the dark, ... went away from the city to a high mountain. It was just breaking day. He climbed a rock on the top of the mountain. There was a tree growing upon the rock, and as the sun came up over the horizon, casting its warm rays over the earth, making the dewy branches of the tree shine like burnished gold, and the top of the mountain aflame, the educated man stood with the eagle in his hand. The people in the city near by were all asleep. The air was still. No rustle in the leaves of the trees. He shook the bird, ... shook it again, ... AND AGAIN! 'Eagle,' he said to it, looking into its eyes, 'Eagle, you are an EAGLE! YOU BELONG TO THE SKY!' The sun shone on the eagle. 'You are king of all the air! You are the only bird that can look into the sun. FLY!' . . . . He gave it a push, ... IT FLEW!"

Holding his breath and watching the eagle in imagination, Dr. Aggrey pointed to the sky and imitated the movements of the eagle.

"It looked this way, ... that, ... up, ... down. The sun still shone on the eagle. It trembled, ... but its eyes reflected the sun's fire. It gave a cry like an eagle, and flew up, ... and up, ... over the mountains into the sun, AND NEVER CAME BACK!"

An old native sitting near the writer, who had made almost inaudible exclamations by placing his hand backwards and forwards on his mouth during the telling of the story, exclaimed with relief:

"Waugh! I knew it would fly!"

Dr. Aggrey had the complete interest of his audience.

"Sin and ignorance," he continued "made us chickens like the eagle. The white missionaries say we can rise, but a lot of us

* This allegory and the meaning of it were told to well over a thousand natives at the American Board Mission station, Mount Selinda, Southern Rhodesia, last May by Dr. Quigyir Aggrey, M. A., D. D., a native of the Gold Coast Colony, and a member of the East African Education Commission sent out under the auspices of the Phelps-Stokes Fund.

don't believe them. The white missionaries came and shook us, and told us we can live true lives. They have taught us we can do as well as anybody else, and they have taught us to study, and by studying get our heads full of wisdom. But they will have to shake us! We want shaking, and shaking again. I want to ask the white people to be patient, and the eagle will wake up. When we have learnt to work and to grasp true religion, we too will fly. Don't think you are chickens,—you are eagles! Great Britain, America, Africa, ask you to rise like the eagle. Let us pray to God to help us!

"Some people rise by hating, but we can only rise by loving and doing the right things by our friends. Be patient! True! Clean in mind and body! Religious! Listen to our friends! God loves us, and has told our friends to help us. One day we will become a great people and do things that others cannot do."

The above, owing to its simplicity, was interpreted by a local native as fast, and with the same force, as it was delivered, and with almost the same mimicry, and it seemed to make a greater impression upon the native mind than any speech the writer ever heard made to natives of Africa. But one wondered just exactly what effect it did have on the minds of the natives listening.

THE CHURCH IN THE CITY.*

Rev. A. Ray Petty, D. D.

The church in the city touches two extremes of life. On the one side are the slums, the unfortunate section of human life; on the other, the aristocratic and wealthy section. These two extremes of human life come together most fortunately in the church. I have the honor and privilege to be pastor of one of these churches in the city, and want first to tell you of what I have seen in my own community. It is of the more unfortunate section that I wish to speak.

The people living in the tenement districts are human beings. They know what it is to have love, honor, courage, hate and despair. They have opportunities of revealing qualities of character in a more vivid manner than those of the upper class. These people have needs. If I could bring to you only one of the many starving babies, your heart would be wrung. You would at once become a revolutionary.

The results of their severe living conditions are morbidity, unhappiness, unhealthiness.

Outside of my own experience I am told that the situation is no better. The economic situation today is appalling. Capital and labor are almost continually at disagreement. Our political situation today would be a joke if it were not of such vital importance.

There is something wrong all through. What is it? During the last hundred years the scientific world has advanced with great rapidity. A heavy weight has been imposed on the shoulders of the world. Science has compelled specialization in all things. The old-time doctor is unknown to us today. So it is with law and politics. At every point we have increased the weight of civilization, and at the same time the shoulders of men have become increasingly weak. The trouble is there: a heavy civilization is placed upon shoulders that are growing increasingly weak. If some remedy is not applied, the shoulders will soon break down. How can this be adjusted? Scientific civilization will not stop, and should not stop. Knowledge is desirable. We can and must strengthen the shoulders. By this method civilization, though heavy, can be borne.

Who is responsible today for the weak shoulders? You have heard of the old game of passing the buck. Some say Wall Street is responsible. Wall Street says politics is responsible. Another says it is the railroads. The 100 per cent American say the trouble is the foreigner. The Jew says it is the Roman Catholic, the Roman Catholic says it is the Jew, and the Klu Klux Klan says it is both.

Shoulders are weak because there is no brotherliness. The hand of history points to the church as the cause of the failure. I say this without disparaging the good

* Northfield Interdenominational Home Mission Conference, 1924.
Dr. Petty is pastor of Judson Memorial Church, New York City.

which the church has accomplished. I love the church and therefore I wish to examine and discover if I can why she is not succeeding in her mission more than she is.

The church has said that she would furnish spiritual leadership. Has she? The church is responsible for the slums in my district. The church seems somehow to lack the passion of Christ. Why is this so? The romance and adventure of life have been and still are in the scientific field. Thrill and adventure, and not only the incentive for money, have been primary motives. Thus we have first rate leaders in science and second rate leaders in the spiritual life. The controlling board of the Y. M. C. A. and of your church are made up of scientific and business men. They are not rated according to their zeal and passion for Christ, but for their ability to succeed materially. The church membership asks the question of a pastor, "Can he make it go?" The other side of the question concerns the followers. Have we done the right thing? Do we know what it is to sacrifice and to serve? I hope that while you are here at Northfield you will catch the vision of sacrifice and service, and that by God's help you will return to the valley determined to support your minister and your church in attempting to correct existing wrongs.

We must take the church more seriously. We must realize to a greater extent the power of Christ. When we have the sacrificial spirit, the love of Christ, then the prevailing situation will not exist.

Christianity is built on brotherhood, but do we really believe in it? Whether we do or not it is a biological fact. The common blood of our ancestors runs through us all. When we have a realization of this spiritually as well, then shall we be able to do our share in giving strength to the shoulders. Let us be brave enough to meet this issue squarely!

JAPAN'S TWOFOLD TRAGEDY.*

Rev. William Axling, D. D.

Tragedy has tracked tragedy across Japan during the past eight months.

The first tragedy was national in its scope. On September 1, 1923, two-thirds of the city of Tokyo, the proud capital of the empire, and the entire city of Yokohama, her chief port city, were turned into a vast waste of earthquake-wracked and fire-swept debris.

The Tokyo-Yokohama district is the throbbing heart of the Japanese empire. It is as though New York were annexed to Washington, and the cultural, political, industrial and commercial life of America was centered in one teeming, throbbing center.

That September catastrophe ploughed its way right through this heart center of that fair land, leaving 1,700,000 people homeless, while the number of the lost and the known dead has jumped to the terrible total of 330,000 souls.

It still seems to me like some wild nightmare. The streets lined with corpses. Men, women and children lying where they fell, and decomposing under that blistering September sun. The refugees, hundreds of thousands of them, stunned, terror-stricken and white-faced, fleeing hither and thither anywhere only that they might escape from that hell of fire and of fear.

The weird call of people hunting for their lost loved ones, that sounded and resounded day after day and night after night across that great waste of wreckage and ruin until it became an unbroken wail, an unceasing sob, still rings in my ears.

I see them now, husbands bereft of their wives, wives bereft of their husbands, parents bereft of their children and children bereft of their parents, digging, digging among the ruins, trying to recover the charred remains of their loved ones.

The sights and sounds and (pardon me for saying it,) the smells of those days tried the souls of the strongest of men. The bearing of the people as a whole, however, was simply wonderful. Day after day as I went among them I marveled at their poise, their self-control, their fine courage, and their refusal to hoist the white flag of defeat.

Tell me not that the days of heroes and heroines are past! I have seen them, heroes

* Northfield Conference for Women's Foreign Missionary Societies, 1924.

and heroines of the finest type. During those months I have seen the refugees face the universe absolutely empty-handed and alone, and do it with a smile on their face and ever ready with a cheering word for their neighbor.

I have seen them with tearless eyes but with breaking hearts tenderly bury the charred remains of their loved ones, divide their last morsel perchance with a stranger, turn back to that waste of ruins and ashes, and single-handed without complaint start the long, long upward winding trail all over again.

These people in the earthquake zone across these months have given me new visions of the superb stuff that lies latent in the human heart regardless of race or color.

The Christian movement was all but wiped off of the map in this heart center of the Japanese empire. Seventy-six Christian churches are a sad and sickening wreck. Thirty-three others are severely damaged. Ten thousand seven hundred eighty-eight members of these churches and 72 pastors were burned out and faced the future empty-handed.

Twenty-three Christian schools were either utterly destroyed or suffered severe damage. Two thousand two hundred and twelve students and 110 teachers in these schools either lost their homes or suffered staggering losses.

In addition to this, Y. M. C. A.'s, Y. W. C. A.'s, Christian social service institutions, Christian literature organizations, Bible and Tract Societies, a score and more, went down in that awful catastrophe.

In the Christian conquest of Japan this Tokyo-Yokohama section is the key to the whole situation. In a unique manner Tokyo points the way and sets the pace for the empire. Its life colors the life of the nation. In the far flung fields of culture, politics, industry and commerce Tokyo sets the ideals which sway men's minds, manners and methods all over that land. To a large degree, as goes Tokyo, so goes Japan.

Recognizing this fact, the Christian movement in Japan for seventy years has poured its men and money and concentrated strength into the winning of this strategical, nation-moulding center.

Is the Christian chapter in this key situation a closed chapter? Shall the battered, broken, and burned Christian line which ran through this heart center of Japan be rebuilt? Shall this gaping wound in the Christian body of Japan be healed? These are the tremendous questions which the Christian forces of Japan are facing today.

Are these Christian institutions needed? In reply let me pass on to you sentences out of the mouths of the refugees which have rung and rerung in my ears during the past eight months. Here they are:

"Why fight with fate?"

"It's heaven's heavy hand, and we are helpless."

"Mine is an ill star, and its reign is supreme."

"Fate is the great and awful arbiter, and its decrees are final."

"The nation has sinned, and this is the harvest."

What do you think of this as a gospel? What do you think of this as a philosophy of life? What do you think of this as an anchor for the soul when it is storm-tossed?

No knowledge of God! No consciousness of the divine Fatherhood! No vision of a Friend behind the scenes! No experience of the Father-heart which beats warm back of this universe! Only fate: hard, heartless, cruel fate!

Do the Japanese themselves want these Christian institutions rebuilt? Listen to a leaf out of my own experience.

In March of this year Prince Tokugawa, president of the House of Peers, and Viscount Shibusawa led twenty outstanding Japanese to contribute $15,000 for the work of the Misaki Tabernacle, with which I am connected. This gift was entirely unsolicited, unexpected, and unconditional. Again in January of this year the authorities of the city of Tokyo made a proposition to us that if we would open a branch of our Tabernacle in a section of Tokyo where the working folk flock, they would furnish the lumber, building expenses, and a running budget for six months. One more instance, the morning that I left Tokyo the Japanese government sent a messenger to my home informing me that it had decided to make a special contribution of $25,000 for the reconstruction of our gutted building. These actions indicate the attitude of the Japanese towards Christian institutions.

Friends of this favored land, what is your answer? Can you add six and a half millions of money to your regular foreign mission budget, put your shoulder to the whole, and go over the top? This is what it is going to cost to rebuild that broken line.

The second tragedy is international in its scope, and hangs heavy on Japan's heart. It is even more terrible and staggering than the earthquake was. I refer to the exclusion law passed by our American Congress.

Japan feels that this exclusion measure based on racial discrimination challenges her civilization. It challenges the splendid progress which she has made during the past seventy years. It challenges her place as a world power. It challenges the inherent worth of her people, brands them before the world as a race of undesirables, and stigmatizes them as unworthy to stand side by side with the peoples of the West. The Japanese feel that in this sort of solution of a wholly domestic problem America has undermined their nation's prestige both in the Orient and in the international arena.

This is not a question of immigration. Japan recognizes that the immigration question is entirely a domestic problem for the United States. She readily acknowledges that America has the right to pass any kind of legislation which she may deem necessary covering this field. More than that, seventeen years ago when she signed the "Gentlemen's Agreement" she accepted the principle of self-imposed limitation, a limitation that was next neighbor to exclusion and has been drastically applied.

I wish that I could lay bare the naked, aching heart of Japan as she thinks of the way in which her friends of seventy years failed her in one of the high hours of the world's history.

I was speaking with Baron Sakatani, ex-minister of Finance, and a man of such leadership that when he stands to speak the nation stops to listen. He said to me:

"Japan in her long history has suffered but one national disgrace. That was in 1895, at the close of the China-Japan war, when Russia, France and Germany—backed by their fleets,—forced Japan to return to China the Port Arthur peninsula which had been ceded to her in the Treaty of Shimonoseki.

"In the discriminatory legislation passed by the American Congress Japan has come under the shadow of another national disgrace. That early blow was administered by nations that often entertain low international ideals. This blow, however, comes from America, the land of idealism, the land of justice, a nation great and good, our long-time friend, and it cuts us to the quick.

"If this thing is left to take its own course the world may be divided into two big camps, the 'White' and the 'Colored,' and all that we had hoped for perpetual peace and world brotherhood will be gone forever."

Listen to what a great Christian leader has to say. Kagawa, the apostle to the poor and the prophet of a new day in Japan, in words that burn he rung out the following challenge:

"Let not the spirit of Lincoln die out in America! His spirit of liberty and equality, his spirit of love and of Christ, let it flourish in your land! Remember your forefathers! Let your pride of democracy be extended to races! If pride rules you today, tomorrow you may retrace the steps of Babylon and Egypt. Material civilization in itself is valueless. Only love and the spiritual values will endure. Love your brothers, O America! Love your brothers!"

I repeat it, it is not a question of immigration. It is a question whether brotherhood shall be broadcasted across this world of ours, or whether race shall stand against race, and color against color. It is a question whether Christ or color shall rule in regulating world relations.

Christ drew no color line. God draws no color line. The nation which persists in drawing the color line is fighting against the very genius of the Christian faith. It is cutting the heart right out of the gospel of Jesus Christ. It is endeavoring to push mankind back into the dark ages, where there was no divine fatherhood and no great human brotherhood. Friends, I am not thinking of Japan alone! I am thinking of the world and the years yet unborn. It does not take a profound study of history to discover the flaming fact that there are eddies in the stream of human history which become great on-rushing tides that change the whole course of the world's life.

In a manner which in the years yet unborn may prove calamitous this legislation

is causing thoughtful men and women all over Japan and all up and down the Orient to wonder if the hour has struck when the yellow race must organize itself under a yellow flag and fight for its place in the sun. Deep down in their hearts they are asking if this is the white man's challenge.

Miss Kawai, national secretary for Japan of the Y. W. C. A., one of the foremost of that nation's aspiring women, had the same thing in mind when she said to me:

"Tell us our faults fully and frankly, but do not allow prejudice and instinct to rule your judgment of us! What appears to me most serious is that this issue jeopardizes the very principles of daily Christian living. This universe is founded on love. Love is the keystone of human brotherhood. This is the cry of the missionaries to Japan. Yet it seems that now a strong nation like America consciously or unconsciously would crush Japan in her hour of weakness, not with physical force but with her material prosperity and her pride of race.

"I am not thinking of the present alone. I think with fear and trembling of the future possibility of this legislation, forcing an organization of the Oriental world against the nations of the Occident. If bitterness exists in any corner of the world, it is our duty as Christians to nip it in the bud. Today is the mother of tomorrow. Now is the time to lay the foundation for a peaceful internationalism, to instil a proper respect for the rights of other people, and to equip ourselves for world citizenship."

Japan is no longer on the outskirts of civilization. For 300 years the countries washed by the Atlantic Ocean formed the stage on which the world's drama was played. Gradually there has been a shifting of the scenes, with the result that today the shores swept by the Pacific are beginning to be the area where world-interests and world-activity are focused. At the heart of this new world center stands Japan, virile, vigorous, and forward-moving. She is the key to the situation in the Orient. To a large degree, as goes Japan, so goes the Orient.

Are we satisfied to leave the relations with this nation which is tied up to us in the intimate manner outlined above in the present troubled and tangled state? Are we confident that America's immigration policy with Japan has been settled right?

Assembly and morning march of the Northfield Conferences Daily Vacation Bible School, 1924.

WOMEN OF ARABIA.*

Mrs. H. A. Bilkert.

We cannot quite understand Arab women unless we know how they dress. In Arabia the styles never change: the Moslem veil is as old as the Moslem religion. Because Mohammed was a prophet he had the privilege of nine wives. Being of a jealous nature, and fearing that his wives might be coveted and taken from him, he commanded them to veil: and for thirteen centuries Moslem women have hidden their faces from the world. It has come to be that one of the words used for woman is "hurmah," which means "a forbidden thing." And such she is. It is forbidden for anyone save her father or her son or her brother to look upon her face. The veil is her protection against the eyes of men.

One high class Arab woman maintained that if she should expose even the end of her little finger she would be cast into hell. This same woman was proud of her seclusion, and looked down upon us Western women who are valued so little that we are allowed to go about under the gaze of all men. Certain desert tribes allow their women to go about unveiled because of the hard manual labor they are compelled to do, but the women of the towns would count any sin small in comparison to the awfulness of exposing their faces.

It would be impossible for Moslems to live in our type of houses, with their windows and verandas and open yards. The Arab house is built, as some one has said, to keep the sunlight out and the women in. Four high walls hide the little courtyard within. Behind these walls the city women spend their days, and some of them are never allowed to go outside them.

Yes, things do seem a bit strange when we are new in Arabia. At first we all wish we could clean up and cure up some of the filth and disease.

One day I went on a visit to the house of a neighboring sheikh. He had asked us to bring some medicine for his sick son, a babe of a year. We found the child very ill with dysentery. For some time it had refused all food, but chewed at pomegranates and melon rind. We tried to instruct the young mother as to the proper care of the child, and begged her to give the medicine we had brought.

We returned to our own city, and a few days later there were rumors that this same sheikh had arrived, bringing the child and its mother. A second time we called on the mother, and found her weeping over the dying child. No, she had not been able to get it to take the medicine. But we soon found something it had taken. On its little wasted body were eleven open sores where it had been branded with a hot iron. A Moslem doctor had declared the baby to be possessed by evil spirits which could be driven out only by branding.

Bringing up my own children in Arabia has been a means of demonstration to the women there. What they would not believe because I said so, they were sometimes led to believe because I showed them.

One woman made a special call on me just to see my six months' old baby sleeping in the forenoon. She had never heard of such a thing, and naturally would not credit it until she saw it with her own eyes.

That it would not injure a baby to bathe it was seriously doubted by one good woman who told me that she had washed her first one, and that it had sickened and died, so she had never dared try it with any of her other children.

Several women warned me most earnestly against letting my baby be seen on the street. "Some woman will look upon it and cast the evil eye upon it. It isn't safe."

Mother love is very strong among Arab women, and children are considered the greatest of blessings. How hard they try to keep them!

One day while calling upon a high class woman I noticed she had taken to wearing blue beads, usually worn only by the lower classes.

"Yes," she said, "the women from the marshes told me they would keep off the evil eye. I have tried everything. You know I have had seven children, but they all died as infants, and now the eighth one is coming, and I do so want it to live!"

There was another young mother whom I visited. She herself was very clean, but her little son was always filthy. Naturally I used to wonder at this. One day she explained it to me this way:

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* Northfield Conference for Women's Foreign Missionary Societies, 1924.

"You see, I had another son previous to this one, and he was very beautiful and sweet. I loved him so, and dressed him in silks and jewels. One day some one cast the evil eye upon him, and he died. So I made a vow that if God would only grant me another son I would never sew a gown for him, or spend a single coin to buy ornaments for him. So he wears only clothes that are given him, and I let him look like a beggar so that no one will envy him. I have kept my vow."

But do you know what it was that impressed me the most in Arabia? It was the lack of something, something that at first I couldn't quite define. But after we had been out there a year or two an Englishman brought his family out for a visit, and I saw his daughter, a rosy-cheeked girl of fourteen. I couldn't keep my eyes off her: she seemed the most beautiful thing I had ever seen.

That evening I said to my husband; "Now I know what it is we have missed so out here! It is girlhood."

There is no girlhood in Moslem lands. They have utterly done away with that happy, care-free age. As soon as a girl has reached the age of ten or twelve she is made to veil, and her life of seclusion begins. From then on she is supposed to sit behind closed walls, and participate in old women's gossip and scandal. As soon as arrangements can be made she is married, given to a man she has probably never seen. Perhaps she may become the latest acquisition of a much married old man. Her childhood turns into womanhood. That beautiful budding life which was meant to blossom into sweet maidenhood is crushed and spoiled.

There was one such young girl, a lively, spirited child. They married her to a mature man. A while later we visited her, and were stunned at the change in her. We sat dumb and silent before her, for somehow we knew that a tragedy had taken place. The sweet child had become a hard-faced little woman.

One day a woman who came regularly to my home brought with her a little girl. She was a wee, forlorn little object, and without a word squatted down to play with the children's toys. During the conversation I asked who the child might be.

"Well, she has run away from her husband."

"Oh, you don't mean to say that she is already married!"

"Yes," came the answer; "she had no mother, and they didn't know what to do with her, so they married her. She runs away from her husband because he beats her."

I looked back at the child. Her little head was bent low over the blocks, which she was handling with almost reverent touch.

"Poor little thing! Life has been so hard to you. Oh, can't we save you somehow?"

"But," you ask, "is there no chance for these girls to enjoy home life in their own way?"

My friends, there is no home life among Moslems. A man is allowed by his religion four legal wives and as many concubines as his right hand possesses. Poverty and desire for domestic peace keep the number lower often, but a Moslem would not be expected to live with the same wife all his life. There was a certain sheikh up in the Tigris valley who married thirteen wives in five weeks, divorcing them fast enough to keep within the limit. One pious man in Baghdad had four legal wives and thirty-nine concubines. A man can divorce his wife by the mere word, but a woman can never divorce her husband. Partner wives are often made to live in the same house, also their respective children, and the jealousy and hatred in it all are beyond description.

At one time there lived next to us a high class Arab family. The man was a well-to-do merchant. He loved his children, and was considerate to his wife. As far as we could see they lived together very well, and we really thought we had discovered a happy Moslem family. But one day the wife and mother poured out her troubles.

"Oh, my children's father is going to take another wife! He already has two beside me, but they live in another city, and I have never seen them, and do not care about them. But now he threatens to bring a new young wife here in this very house to live with me. Oh, my heart is crushed as though it were between two millstones!"

Her husband was a faithful Moslem, and no one could blame him for living up to the privileges of his religion.

The greatest need of Arab women, however, is shown in the hunger of their souls and in the blindness of their minds.

There is no sense of sin in the religion of Mohammed. One day a woman who had been an earnest inquirer for some months asked me this question:

"Will God forgive us a sin which we committed years ago in our ignorance? Because," she went on, "there is something I did long ago as a girl. I came from a rich and powerful family. My father was the head of a village, and my brothers were fanatical, hot-headed men, feared by all. Well, one day during the fast month there were readings given for the women in a nearby house, and I wanted very much to go. But when I was ready to start I discovered that all the women of the house had gone some time before, and I was left alone to stay by the house, and in addition to tend my sister's baby. I was so furious at their injustice, and worked myself up into such a fit of rage, that I planned an evil lie against my sister. So when one of my brothers came home I spoke thus to him, 'Do you allow this that your sister should go out in the street and talk with street vendors? For so she has done.' Now to a proud Arab this is enough to stain the family honor, and he believed the lie. When my sister returned home she was met at the threshold by our brother, who stabbed her to death on the spot. . . . . And now I know that is a sin, and I want to be forgiven."

There is no comfort in Islam.

Back of our house in Baghdad were some little huts. They were so near that the smoke of their cooking came into our windows. One morning we were awakened by the most awful wailing I have ever heard. I looked out of the window, and there, groveling upon the ground, was a group of women. They were throwing handfuls of dust upon their heads and beating their breasts in a cruel manner. Then I saw the cause of their terrible grief, for, laid out upon the ground in the center of that group, was the body of a dead girl. She had come home only a few days before to give birth to her firstborn, and now her life had ended its struggle, and her soul had passed beyond. Throughout the hours of the following days and nights the hopeless grief of the stricken family spent itself in ceaseless moanings and heart-rending cries.

How a Moslem woman dresses for the street.

O my friends, it is in times like these that we realize the greatest of all realities,—Jesus Christ, our Lord! He alone is able to save our Moslem sisters from the darkness of their sin and the depth of their misery. And they are coming to him, slowly but surely. One by one they are falling down before him, crowning him Lord of all. Some of them lift blood-stained hands to praise him, for Christians may be martyrs in Arabia. I think of one of our women there, who, when her persecutions were the hottest, cried out, "I can't go back now, for I know how much Jesus means to me!" Let us bow tonight in holy thanksgiving for their faith and perseverance!

O holy Father, we thank thee that thou didst send thine only Son to seek and to save the lost ones! We unite our hearts in prayer for those brave souls who, scattered in lonely places, are keeping the faith. Bless and strengthen them as only thou canst! And grant us to follow in their train! Through Jesus Christ, our Lord. Amen.

GLIMPSES OF KOREAN WOMEN.*

Mrs. Horace H. Underwood.

The women of Korea dress their boys and girls in rich colors and as beautiful material as they can afford. They sit on the floor and stitch for hours on heavy cotton padded garments in winter, or thin gauzy clothes in summer.

The colorful jackets of the children and the white robes of husbands and fathers are full of beauty when fresh, but—when soiled they must all be ripped to pieces before laundering. All are washed by pounding on a stone in a flowing stream, or even in the open ditches which serve as sewers, under the broiling sun of July and through the ice of February. There are no dry-cleaners in Korea, nor are the colors waterproof, so after washing, and drying all must be re-dyed at home before being starched and ironed. To iron them the clothes are first smoothed with a frying pan filled with glowing charcoal, then they are folded, laid on a stone block, and polished by beating with what look like emaciated Indian clubs. The sound of these ironing clubs is always with one. As you teach in school, as you study at home, as you watch by the sick, as you are caring for wee babies at night,—just listen a breath!—the rat-a-tat-tat of ironing sticks tells of another mother keeping vigil. Only once in twelve years in Korea have I been entirely away from that rhythm: it was in the monasteries of the Diamond Mountains, where the Buddhist monks wear their clothes undyed, unironed, and (often) unwashed.

After the clothes are thus sewed, soiled, cleaned and ironed, the cycle begins again. Again the woman of Korea sits on the floor and sews by a tallow dip; bends over the stream to wash; stains her hands with dye-water, and once more beats out the tune of the ironing sticks.

The women also clean and cook the rice, make the pickle, clean the fish, and broil the chicken. They stand or stoop over the cold earth floors of low smoky kitchens to prepare all the meals for hungry kiddies, tired farmers or hard-working laborers, and usually eat their own meals in these same kitchens after the rest of the family has finished. Few girls escape from the continuous round of housework, and few have anything to brighten life or make it more worth while. One of the chief aims of the Christian church has been "to raise the women from the floor," to give broader horizons of loving service.

The process of lifting all the women of a country is very slow. The early workers took any bright woman of strong Christian faith and used her as interpreter, exhorter, and then as Biblewoman. Such helpers carry the Word to hundreds of their sisters in all its truth and simplicity, but are inclined to interpret the facts of Biblical times in the light of their own experiences.

After five years of training one such helper was given charge of the women's work in ten "churches," or groups. Last year she specialized on John the Baptist. At the end of the course an oral examination was held before a lady missionary.

"Who was John the Baptist?"

"John the Baptist was the forerunner of Christ."

"What did he preach?"

"He preached repentance, for the kingdom of heaven is at hand."

"Where did he preach?"

"From the desert."

"What did he wear?"

"He wore a robe of camel's hair."

"Why did he wear that?"

Silence.

"Why did John the Baptist wear a robe of camel's hair?"

"Please don't put me to shame! You know the answer. Some one do tell the missionary lady for my sake! Why did John the Baptist wear a robe of camel's hair? . . . . I am abased as a teacher! You know I taught you that. Wasn't his old mother Elizabeth blind, so that she couldn't do his washing?"

The people of Korea are eager to learn, and having learned are anxious to spread the gospel, the Good News. Amusing adaptations to local conditions like the

*Northfield Conference for Women's Foreign Missionary Societies, 1924.

above are met with, but in old and young, rich and poor there is the vital urge to help others to the light.

At the village of Hang Ju, about twenty miles from Seoul, four little churches united in securing the services of an evangelist to raise money to send a worker into heathen villages. Night after night as the meetings went on, Pok Sung, an orphan girl of nine, walked five miles from Sah Meh, with her three-year-old cousin on her back, only to sit among unhearing ears while the congregation seemed to placidly repel the evangelist's glowing appeals. HER heart was opened wide, but what could a girl do? Orphaned, living with her uncle, caring for his children, what could she do? What had she to give? At last she knew. For New Year's (the great Korean holiday,) she had been promised her first pair of shoes. Never in all her nine years had she owned more than a pair of straw sandals. Shyly she faced her uncle, and begged for five yen ($2.50). He repelled her by counting over his own SONS who had never had such a sum, nor dreamed of asking for such a fortune. She persisted, and explained that she wanted it instead of the shoes which it would buy. Wonderingly he gave it.

The little cousin rode a happy steed to church that night. Singing all the way, our little girl was the first to enter the church and take her place on the "women's side." (In most of the churches the women occupy one side of the church, and the men the other.) She started all the hymns, she listened with shining eyes and eager ears, she prayed jubilantly in the concert prayer. She was so noticeably happy that when she dropped her offering in the bag the Biblewoman fished it out, and unwrapping a ragged bit of newspaper gazed with astonishment on FIVE YEN! Five yen from Pok Sung, an orphan girl, niece of the Sah Meh rice dealer! Wonder gradually gave place to horror, for a day's wages for a man are only fifty cents in Korea.

Hastily the Biblewoman went over to the rice merchant and gave him the money. But he too had been watching his quiet little niece, and when he discovered the secret of her joy his heart was melted. He rose, held up the money, told of the shoes, and made a substantial gift. Another, a "rich" (for Korea) man of HangJu, gave a rice-field worth two hundred yen. Others caught the flame, and when the evangelist went away at the end of the meetings he left a truly revived church with a fund of eight hundred yen with which to send a worker to carry the Good News to needy villages.

The margin of safety in the attempt to keep body and soul together is not large in Korea, and many villages are not so prosperous as HangJu. About 1917 a group of Christian farmers, who had built dykes and reclaimed the village of Nurami from the tidal waters of the river, discovered that their property was not legally registered under the regulations of the Japanese government, and that they were only squatters on land owned by the Oriental Development Co., a Japanese land-speculating concern. Through special grace they were permitted to pay rent and continue to live on the land they had saved. Their houses are built on mounds of earth, for new dykes always settle and often give away. During the flood tides of September 1919 they did give way, and the river broke through. For a week the village was inundated, the fields all the time and the mounds on which the houses stood at each high tide. Some families built little platforms in such of the young trees as were strong enough, others whose roofs were not too steep climbed on them, but many could only stand up to their arms in the water, holding their children while the tide rose and fell its twice each day. (The tide at the sea not far from Nurami is the second highest in the world.)

When the waters subsided the salt water had killed the growing rice, rotted the bags of barley, drowned many of the cattle and pigs, and spoiled the fields themselves. The men and boys repaired the dykes, and then went to find work in the city. The women and children heightened the mounds around the houses and planted late beds of turnip and cabbage, doing the usual round of a woman's work on sodden floors in mouldy rooms.

Across the sea an American woman, a dear friend of the late Mrs. H. G. Underwood and long interested in Korea, sent $100 to be used where most needed. Mrs. Underwood met the men from Nurami,

found that farmers in Seoul earned very little, and that September cabbage would not thrive on salty marsh land. She bought rice and millet and barley, so that every Saturday night the men could carry enough grain on their shoulders the twenty miles to Nurami for the wives and children to exist on till the next week. One hundred dollars saved the village from starvation, but the more progressive families moved away till only a few of the Christians were left, their places being taken by heathen tenants of the Oriental Development Co.

About the same time across the river a young sorceress rode with all her paraphernalia in a shiny Ford, and dressed her children in silk and fine linen, and fed them three times a day on plenty of fine white rice. Her favorite son was a bright little chap of eight. He often visited a nearby Sunday school, and soon came to know the truth. He went to his mother and asked her to give up her sorcery and believe in Jesus. She only bade him go to sleep, and went out that night to another client. Next morning he refused to eat "dirty food," and begged his mother to give up the evil business which had earned it. She showed him the full jars of pickle, the bags of rice and chests of nice clothes, and commanded him to think no more of the Jesus doctrine, but to eat well and grow big and strong. He continued to plead, though in vain. He took off his fine clothes, tied on rags and begged food from door to door. Begging was forbidden, so he dug greens and ate seeds and pine nuts. His mother whipped him repeatedly, but agonized in secret over little hands stained by dandelions and pine cones. At last she bought a Bible and went to church to find out the secret of his resistance. The old story did its work. The whole family became Christian. They moved to Nurami, and by their zeal brought many of the non-Christians to Christ and revived the dying church.

But her little boy and the children of Nurami can never go to school. They are too far from the city and too poor to hire a teacher. The faithful native evangelist, who visited there once every six weeks on his rounds of the little churches is now dying of tuberculosis, and Nurami is still struggling near the margin, with its women and children very close to the "floor."

But why worry about "Elizabeth being too old to wash," Pok Sung and her shoes, or Nurami receiving help? We often hear Korea mentioned as the most successful of mission fields. We are deeply grateful for the wonders performed by the Spirit of God since the opening of evangelistic missions less than forty years ago. Over three hundred thousand have become Christians, one for every hour day and night since the first missionary reached the country in 1885. But great and marvelous as has been the progress, renowned as has been the self-support and personal work, there are still 16,700,000 who are not Christians! Only one out of fifty-six are in the church. Less than two per cent have been brought to the light.

Five hundred missionaries among these sixteen millions are unable to oversee the established work among the three hundred thousand who have been converted. The evangelistic workers early saw the need of native preachers, and now the largest Presbyterian Theological Seminary in the world is at Pyengyang, Korea. But the seminary feels keenly the lack of earlier training as foundation. Primary schools for boys and girls are an outstanding feature of the Korean church. This is the more remarkable when you remember that even thirty years ago only orphan girls, or those so poor that they were allowed to study in return for food, clothing and shelter, could be brought into the schools and trained to help other girls and women "off the floor."

Twenty-five years ago Mrs. H. G. Underwood took Yi Sun Sin, whose father was thrown out of business by his conversion, and sent her to school. For three years she was a diligent student, but by then her father was on his feet again financially, and his neighbors and friends objected so strongly to a girl of seventeen going unmarried that she was taken from school and married. Mrs. Underwood was broken-hearted. "What is the use? Why send girls to school, only to have them married before they are through school and have never taught an hour? We only educate them to lose them."

Sun Sin washed, ironed, sewed. For three years she was lost to view. Then her baby girl was born. With motherhood

came the vision of her responsibility, and that her girl might learn she gathered in the neighbors' children and began to teach. Soon the rooms were outgrown, and she went to teach in the West Gate church school. Still later as educational needs grew, this school was united with two Methodist schools to form a Union Primary School. Last spring it was commended by the Bureau of Education as the best primary school in Seoul, and one of the best in Korea. It is a well-rounded school in its training of Korean boys and girls. Last May it won the Junior baseball championship of the city for the third successive year. For nineteen years now Yi Sun Sin has taught from nine till three, five days in the week, and from nine till one on Saturdays, for ten months in every year. Not content with her teaching she has studied at night till she earned her graduate's diploma from the Woman's Academy. She sings in the choir at the West Gate church, and has studied music till she plays with ease the songs and marches in school and church. She is the mother of five lovely children, all bright, well trained, clean, and well dressed. Every Sunday afternoon she teaches in my Extension Sunday school. During my year's absence she has been in charge, and has raised the average attendance from 100 to 140, and the regular classified pupils from 50 to 90.

Her continued zeal, as well as her ability to care for her family, study, and teach are a constant wonder to all her friends. When I questioned her she explained:

"When I was first married and had only two to care for, I worked all the time. When my first baby arrived I was busy every minute. Then I began to teach, and found that still everything got done, so I began to study a little, and so it is that way. I am busy all the time now, but so I was then with less to do; and who is there to take my place if I should stop?"

Her question is well asked. At present who is there to take her place, and the places of those like her? Not every girl of the early days has such a record of untiring service, but in every village where a girl has returned after four, three, or even one year of high school study, there you will find active work among the women and children. After twenty-five years of evangelistic work in the country churches around Seoul, Miss Wambold reports that she can tell at once by the clean alert faces of the children when a school girl lives in a village. Miss Hartness, a younger worker but with ten years on the field, likens the school girls found here and there among their uneducated sisters to "tall trees on high hills."

Among the tallest of these trees is Kim Pillye, who married soon after graduation and moved into the southern city of Kwangju. Here she soon began to teach in the girls' school. Finding a demand for learning among the married women, she opened a night school, where all the usual branches as well as sewing and hygiene were taught. Her husband is now studying in America, and she is in the Woman's Academy in Seoul, the right hand and support of Miss Margo Lee Lewis, the principal. Through Kim Pillye's efforts a piano was bought and paid for by Koreans, and other native support secured for the school. But her work for her sisters is not confined to the pupils in the school. Besides lectures and considerable literary work, she and Yu Kak Kyung have been largely instrumental in founding the Young Women's Christian Association of Korea. After waiting and working for ten years to get the American Association to come into Korea they could wait no longer, and launched this Association, Korean in name, spirit, inspiration and support.

I have said little of the school which has turned out these women and others like them, or of the other schools (few as they are,) of similar record. Let me first remind you that the elementary schools are supported by the native church, and that in the Presbyterian work only the high schools are a charge on the missions, though in the Methodist work some support is given the primary schools. The Methodists also already have a well organized college for women, in which all Christian bodies in Korea have been asked to join by its president, Miss Alice R. Appenzellar. The Presbyterians (North) at the annual meeting in 1922 by an almost unanimous vote gave it as their opinion that the time is ripe for higher education for women in Korea, but have not yet joined in the

work of the existing college. The Woman's Academy in Seoul is one of four secondary schools supported by the Northern Presbyterian mission.

There has been a phenomenal increase in gifts for foreign missions since the war, but these efforts of the home churches have barely met the increased costs of established work, and have left little or nothing for growth and advance. In the crisis of the deficit last year the comparatively paltry sum of $800, given by a generous friend, saved the Woman's Academy in Seoul from closing its doors, while a gift of $2000 has helped to bring equipment and teachers to a standard which promises early recognition by the government, and opportunities for greater service to Korean women which will go with such recognition. But despite such gifts this school and the others are so handicapped by lack of buildings, and are run on so small a margin of safety, that they cannot render the service such recognition might make possible.

The Korean church has been noted for its personal work from its beginnings. The people give lavishly of all that they receive. Biblewomen, school girls and school graduates give back to their sisters what they have heard and learned. In night schools, Sunday classes and week day meetings, as well as in the organized schools, they are freely spending their energies. But the demand is too great, the burden is too heavy for these few girls and women to carry. Nor can we do it all by mere multiplying of missionaries. Our only hope in the attempt to raise the women of Korea from their lowly place is in concerted, efficient and prayerful efforts to train more teachers, develop more leaders among them, and send these Christian leaders into every town and province. There must be many "tall trees on high hills" to scatter the living seed. Then the millions of women can hope to grow in the bright sunshine of God's love and Christian fellowship.

AMERICA FIRST!*

Rev. D. Brewer Eddy, D. D.

The fourth chapter of Luke gives the first public statement by Christ of his program of righteousness:

> The Spirit of the Lord is upon me,
> Because he anointed me to preach good tidings to the poor:
> He hath sent me to proclaim release to the captives
> And recovering of sight to the blind,
> To set at liberty them that are bruised,
> To proclaim the acceptable year of the Lord.

Imagine the courage it required for him to come back to the old home town and to stand up before his neighbors in the synagogue to tell them that this program was being fulfilled in his own life! Only the conscious presence of God's Spirit in his life could have led him to make such a statement. It is always an interesting inquiry as to when the full consciousness of his mission fell upon his own heart. There may have been an inkling of it when he was twelve years old in the Temple. It came in larger understanding at the baptism by John, but it is clear that this sabbath day in the synagogue was his first public statement of his own life purpose and of the principles on which his kingdom would be built.

After three years of active life he has now come to the closing chapter. It is after the crucifixion and resurrection. The inside group of friends are gathered about him in Galilee. So far as they can see, his plans have failed, his kingdom has not come. The deepest question in their spirits is whether he has yet a plan which will save their hopes. Acts 1.6 reads: "They, therefore, who were gathered together asked him, saying, Lord, wilt thou at this time restore the kingdom to Israel?"

This was no idle question by a careless group of strangers. "They" were his most intimate friends. The next column makes it clear that the group included the Eleven, the women, and a few of his brethren. They had walked with him through the years, had heard every word of his spoken teaching. They should understand his plans for the kingdom if any could. Yet this

* Northfield Woman's Home Mission Conference, 1924.
Mr. Eddy is secretary of the American Board for Foreign Missions.

must stand as the text of five complete errors. Dig into it to see how completely they had missed his true plan of the kingdom of righteousness.

"Lord, dost THOU. . . . ." No, he never said he would! He was not to bring the kingdom in by force. Its principles had been established, but its victory would be in their hands. Theirs and ours was the primary responsibility for the spread of the kingdom of righteousness through the earth.

"Dost thou AT THIS TIME. . . . ." No! No wonder they asked the question: to them it seemed now or never. He was to leave them. The kingdom had not come. They were helpless without him, but he had made it plain that there was much to be accomplished, and a message to be widely spread, and entrenched evils to be overthrown before "this time" arrived.

"Dost thou at this time RESTORE. . . . ." No, for it never had been. Christ's kingdom of righteousness was to be a gradual growth out of imperfection, sin, disease, and loss, through a thousand gains of knowledge, education, experience, and righteousness. He looked not back to a golden age in the Old Testament days. His plan for the kingdom greeted a better day to come.

"Dost thou at this time restore the KINGDOM. . . . ." Not one of the kingdoms of the Old Testament was in his mind. Not the one promised to Abraham, nor to Moses, nor the perpetual throne of David, nor the reformed era of the later prophets. These were all "they" knew. It was a kingdom of worldwide victory of righteousness that he had begun, and that "they" were to achieve.

". . . . to Israel?" All the limitations of a national consciousness are in the question, but none of those limitations bound his thought of the kingdom that was to come, when his disciples should prove faithful and the day of victory should approach. Apparently the early church could hardly break away from these limits of their thought. It seemed to take three visions to give Peter courage enough to preach to one Gentile. Philip's conversation looks like foreign missions until you remember that the eunuch was coming from the Temple as a convert. "They, therefore, that were scattered abroad, went everywhere preaching the word,—but to none save Jews only." There was no such nationalistic bigotry in the mind of Christ, and it is well for Americans and Anglo-Saxons to clarify their convictions on that point today.

If Christ were teaching again today, his thought of righteousness would doubtless be as simple, as broad, and as practical as it was in his own day, ranging from a cup of cold water given with the right motive to a life laid down for a friend. He knew the heart of man. Sometimes I think his message had less emphasis on formal religion than we have understood. He wanted the spirit of good will and of brotherhood wide-flung among men. He wanted all men everywhere to love God as their father and to serve their neighbor in a fundamental unselfishness. The very essence of righteousness in his mind was the life of service, whether for an individual or for a nation.

This kingdom would grow slowly, almost beyond our understanding, as the good seed mixed with tares in the field. Its beginnings would be small, like the mustard seed, but the final tree would give wide shelter. It was as precious as the lost coin, or the pearl of price. There were many entrance gates, for he seemed to welcome men on many grounds, and he laid down but few conditions. "Righteousness" was not to be a thing of performance, or creed, or sacrifice, but was as broad as the love of Christ for his fellow men. Perhaps it would surprise us if we could see how broad it was in the mind of Christ.

Everyone who today binds up wounds and relieves suffering, or makes life happier for little children, or aids in stamping out disease, or improving living conditions for a new population, helps to make this world better. Surely all the agencies of relief and good will in our cities are backed by a motive of service. They help to turn briar patches into fair fir groves.

Your missionaries on foreign fields have come close to broadening their thought of righteousness until it has become almost as simple and as wide as Christ's own thought: whether it be agricultural experiment stations, or fully organized hospitals and clinics: whether it be the village kindergarten, or a Peking university: whether it be in flood relief or in fight against opium or foot-binding: whether it be the direct preaching of the gospel in chapel or on street corner, or the personal moulding of leaders for a coming generation.

After a century of apostolic years in which experiments were tried and principles were established, there followed the long time of dissensions in church councils, the struggles over unessential phrases, and the millennium of the Dark Ages when vanity, pride and selfishness had eaten up the zeal of the friends of Christ. Only in this last century have we come back to the first clear duty of trying to win this world for the righteousness of Christ.

He knew that his principles of love and service could break down the strongholds of evil. He knew his righteousness could win the world if his followers would faithfully live his life.

Scattered through our own land are millions of the friends of Christ who want to see our America lead in making this world better. We look through the pages of the past, and can interpret the story in no other way but that God has a plan for America among the nations of the earth. We study the international situation at the moment, and see in it the challenge of opportunity calling to America's leadership to hasten the better day.

In a very real sense Christ's plan for the kingdom of righteousness waits today for America to come to a new conviction of her duty and responsibility.

An Analogy.

Far back by Jordan's shore the newly organized nation stood at the crossroads of their history. In the past they felt their leaders had been divinely guided. The scattered families and tribes had been welded into a nation and a race. They had made successful their revolution against the strongest armed forces of their day. They had passed through the perils of civil dissension. A wilderness had been broken. The period of preparation was passed: they stood now upon the borders of the Promised Land.

As you turn the pages of the story there appear five national temptations and tests that were to search out their weakest points.

Within a few days graft and corruption in the person of Achan and the hidden wedge of gold would fling them on their faces in weak discouragement.

Turn a few more pages. There they stand face to face with the problem of the subject race. Their leaders thought they were giving judgment upon those "hewers of wood and drawers of water," but in reality their very national life would be searched and tested by their attitude toward a slave race.

Turn the pages further. It becomes a question of increasing wealth and luxury,—the ceiled houses and ivory couches, with the ever-present contrast of the cry wrung from the poor and of injustice stalking through the land. The poor will be sold for a pair of shoes, and wealth will array itself against poverty while the nation trembles in the balance, until the righteous and brotherly solution of that test be found.

Later on there is the question of immigration, the presence of strange women and the remnants of scattered tribes absorbed into their own body. It will be win or lose by a right solution of the foreign problem.

But once more turn the pages. The nation will be tested by its foreign alliances, by its international policies. It will stand forth to serve, in weakness or in strength, or it will seek selfish power and lose its kingdom of righteousness.

America First.

There is drawn the picture of our nation. Under divine guidance through the period of weakness we have come to this hour. Today we are being tested by these same problems which confronted Israel so long ago: the hidden wedge of gold, selfishness uprising against stewardship, injustice toward the once enslaved race and toward the poor, luxury and the spread of careless ease, racial pride and national selfishness in the presence of opportunity to serve the world. These are things that destroy a nation.

If America today will seek the kingdom of righteousness, then shall we fulfil the law and the love of God. He has set us in this great place, not because we are many, not because we are rich, not because we are isolated, not because we are strong; but he gives us a chance because we see the joy of service and the hour of opportunity.

America first! This is our prayer,—not first in pride, in power, nor yet in vanity, but America first in service, first in the love of Christ, first in the brotherhood of man. Then shall we do our full great part in the day of victory for Christ's kingdom!

BIRD'S-EYE VIEW OF THE BIBLE.*

Rev. Frederick W. Norwood, D. D.

I. Man and Dominion.

Not long ago I came in contact with a young man who had never gone to church nor read the Bible. He was intelligent, conscientious, and even cultured. He was bred in one of the best families in London, one of those families too commonly found today where God and the Bible are never mentioned. It was through a girl friend of his that a change came in his life. Through her he came to the City Temple, where I met him. Soon he bought a Bible, and as usual he started in the beginning, expecting to read in that manner to the end.

He had not finished the first chapter of Genesis before he fell into trouble. Soon he abandoned that method. He started to underline important passages. He formed questions which he brought to me. Eventually he asked me, "Could you give me a bird's-eye view of the Bible?" I did the best I could for him, and it is in this manner that I shall take up these lectures with you.

Let us start with Genesis 1!

"In the beginning God created heaven and earth." What does this mean? Is this scientific? No proof is given but merely a statement of a fact. The Bible does not give arguments about God. The Bible assumes God, then explores his will. The existence of God cannot be proved scientifically anyhow. All that one can say is that orderliness seems to infer God. Faith is here necessary.

"And the earth was without form and void, and darkness was upon the face of the deep." Here we have chaos, darkness, lifelessness, formlessness. The writer wishes you to feel you are on the edge of something dark, deep, mysterious, and shapeless.

Then "the spirit of God moved upon the face of the waters." It was as if a curious divine power came from the heights above and brooded over this vast void.

Suddenly a voice: "Let there be light!" Darkness disappears, light enters.

Again the voice: "Let there be form!" and the seas were separated from the earth.

Again the voice cried: "Let there be life!" and the earth was habitated with the living green, the waters were stirred by swimming things, the slime was aquiver with creeping things, fields and the forests became the home of cattle and wild beasts.

On the sixth day something new occurred. "Let us make man in our own image, and let him have dominion over all." Now at last there was a creature not unlike God, and yet unlike, in that he had mental and moral faculties to think the thoughts of his Creator.

After this the writer says: "God rested." God withdrew to the shadows, and man went forth to his labor. It is in that sense that God rested. The old idea was that God made heaven and earth in six days, completing everything, and then retired. Today we know that life is a process. Creation in plant and animal life still goes on, and will continue to do so.

Having made a creature at last, entering into his own purposes, God withdrew into the shadows. God is the least intrusive of all beings. He is silent, unseen. His shadow does not fall across the earth. He does not wish to overawe man. At night, when we gaze up into the heavens to the Milky Way, we cannot help but think far into the distance. One scientist has estimated the Milky Way to have eighteen million suns. Our sun is one of these. We know that our sun has eight planets. It is possible to believe that each of these eighteen million suns has its series of planets. Think of the God who flung all that into existence, and suppose he were audibly and materially present! He would be so fearsome, and we should be so dwarfed, that life would be intolerable. By his own grace he withdrew himself.

"And gave him dominion over all." Is not this the man who is making the earth now? It is not meant that man can make something out of nothing. He is the great combiner and manipulator: God alone is the creator. God laid down the laws in the beginning, and man has never added an amendment. Within the sweep of these laws man makes and lives.

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* Northfield Woman's Home Mission Conference, 1924.

Dr. Norwood is minister of the City Temple, London: Dr. Joseph Parker's old church.

There is of necessity a close relationship between man and the earth. Americans are naturally like America, the English are like England. We are all the same old human nature, modified by climatic, racial and religious factors. In Australia it seems as if everyone looks tired. During the War Australian soldiers were continually leaning up against posts or walls. It is usual for the Australian to have his hands in his pockets. And how can he help it? He had no internal enemies to fight, no wild beasts to overcome. He was surrounded by vast spaces, had plenty of sun, food, and time. How could he help but develop such habits as he has? In Wales the mountain torrents rush down in terrific haste. The sun is busy chasing the evening shadows. It is but natural that such people as the Welsh be poetic and volatile. In Scotland the bare fields of heather are a natural explanation of the fact that so many Scotch enter banks in London. There is no closer bond than that between man and earth. If Europe is war-stricken, that desolation is born first in the heart of man, then it finds its expression on the earth.

God said to man, "Go and have dominion! You will never hear my voice stop you. You may love me or hate me,—go and have dominion over the fish, the birds, and the beasts of all the earth!"

It is evident that man is lord over all these things. Beasts quail unless they trust man. Slowly but surely man is exploring all the earth, he is harnessing the lightning, he is sending his thoughts flashing through the air. He can fly like a bird and swim like a fish. The vast silences he now knows are vocal. Man is lord of the earth and her creatures.

But isn't there a curious omission? The voice said, "Let man have dominion over all creatures," but said nothing about dominion over his brothers. This is significant. So long as man is to control the lower kingdom, all is well, but when he tries to control his fellow men, then his dominion ceases. We ought to know, for we have lived in a time when dominion over men was sought. Now we can see that not only have we failed to rule our fellow men, but we have lost control over much of our former realm. We see with more and more clearness that unless man can live with man he will lose his lordship over the lower creatures.

Now the barriers between nations are greater than ever. Tariff, armaments, fear, suspicion, hate, rise to obstruct the brotherhood of man. Man has been too indifferent concerning his fellow man. Many times has the cry of brotherhood been uttered and been a voice in the wilderness.

Now brotherhood is the highest voice. It does not mean that we have achieved, but we have got to the point where the subject is very much discussed. I do not believe that flag-waving, singing of the national anthem, and parades of arms are recorded in heaven as such. It seems to me that heaven must recognize a regard for our human brothers as of greater importance. And I still believe that human brotherhood will be achieved on earth. When a man wanted to fly, go beneath the seas, or have his thoughts cross the world in but a moment's time, nearly everybody laughed at him. But the achievement was accomplished. And so today I am an optimist, and firmly believe that through the help of God, and with the life and example of Jesus Christ, the brotherhood of man will be a reality!

II. The Man Christ Jesus and Dominion.

Whoever wrote the book of Genesis did not live appreciably nearer to creation than we ourselves. What is a millennium or two compared with the time of creation? In that early day there was no modern science to shed the light of explanation.

We saw yesterday that God had given man dominion over nature. God also gave man a vision of service: he told him to go into the garden, and keep it.

We shall discuss further this morning the idea of dominion.

Man was told that he should have dominion over the whole earth and the creatures that lived thereon. Then man should go forth and achieve. The power which he sought was symbolized in the form of fruit on a tree. Man sought this power that he might be like God. Equality was uppermost, not service. So man reached out for power, and the next we see of him is his flight from the garden, and behind him the flaming sword.

Whether this is allegory or not, it is true. This search for power has always

been man's tragedy. Not long after Adam fled from the garden, we have the attempt of Cain to gain the mastery. Farther along in the Old Testament we have the story of Jacob and Esau. Not long after that the brothers of Joseph are engaged in a struggle for domination. Again the tribes of Israel are seen contending for supremacy. And then the great world empires, Syria, Assyria, Babylonia, Greece and Rome, overthrow each other in their quest of power. We see that there is a continual struggle between man and man for domination. In the midst of it all there is the yearning in the soul of man that looks up to God and waits for him to reveal himself to man.

From Malachi, the last book in the Old Testament, to Matthew there is a four-hundred-year passage of time. It is like a great crevasse, and upon the other side there stands out distinctly JESUS, the man. Jesus has correctly been called the second Adam. He is the author of a new creation. Ever since Jesus came, men have been mystified with his personality. The question of his deity has frequently baffled man. It is very difficult to know what God is. When thinking of the character of God we are of necessity driven to revelation, a dependence upon faith.

The first thing to notice about Jesus is that he was a man, a real man, one who shows what man ought to be. He never told the people to watch him in order to see if he were God. He was not in the least ostentatious. He dressed simply, he ate plainly, he never desired to attract attention by doing extraordinary things. His followers have been held by the fact of his being the man. His sheer humanity has compelled recognition from everybody.

An English statesman once said that a great man could not be good. The essence of greatness is self-assertion, while that of goodness is repression. I should call greatness of this kind a yellow streak, a blemish in perfection, a flaw in the porcelain. Self-assertion is the antithesis of all that is Christian. How few have carried greatness with the idea of service! Most men usually become self-conscious, scheming and tyrannous. Many great men have failed in this acid test of service. Jesus won his empire by goodness. Had he failed, we should not be here. He never repressed himself, but put all of his powers to their fullest use.

There is no question of his mastery. Whether it was a Pharisee or a beggar, a rich man or poor, learned or ignorant,—all felt the mastery of Jesus.

He was a king because he was full of humanity. We are persuaded he was also divine. He never sought places of power. We have a wonderful picture of him washing the feet of his disciples. The disciples did not mistake the meaning of the act. Peter was ashamed of himself that Jesus should wash his feet, but Jesus glorified the act by saying that no man is humiliated by serving others.

There is no true greatness independent of service. Men have discovered to their sorrow that their position of honor carries with it no intrinsic power. We are accustomed to think that every president becomes a great man after gaining office. Again I repeat, true greatness is measured by service. Jesus exacted no homage, cared for no patronage, and yet lived in royal manhood, asking not even the angels to aid him. He went to the cross not because he was weak, but because he was strong. If he were yellow he would have avoided the cross. With just a little tampering with the truth he could have escaped. He went to his death knowing that if he were lifted up he would draw all men to himself. He wore a crown, but the value of it was not in its metal but in the head that wore it. The value of his scepter was not in its jewels but in the arm that wielded it.

It is so easy for us to close our eyes to the great truth of Jesus the man. It is the most wonderful thing since history began. It is no dream, no myth, but actual flesh and blood. Jesus the carpenter was not shamed by his toil. This is history bursting into flower, history rising into lyric: Jesus the man!

After this remarkable and yet simple man, Jesus, we come to his followers, some of whose works are recorded in the Acts.

The apostles tried to put into actuality what Jesus preached. Paul roamed the earth trying to bridge the gap between nations. The nations had never been reconciled. Paul gathered men of all descriptions together, and organized them into churches. The Jews and Gentiles, who

called each other "dogs," sat on the same bench. The chasm between the Greeks and barbarians was bridged. The learned and ignorant, the rich and poor, forgot their differences in their desire to follow Christ. The circumspect and the lascivious folk, the master and the slave, joined in taking communion.

The important question is: "How did he do it?" In the fifth chapter of Ephesians Paul grapples with three problems,—husbands and wives, parents and children, masters and slaves. The principle which he utilizes in each case is in its reference to Christ. Christ is the measure. Modern women are impatient with Paul when he talks about woman's obedience to her husband, but if we could get a picture of contemporary history in Paul's day we should see that women had no personal rights whatever. They had no individual life to express, but were the property of their husbands. In many cases they were acquired by purchase. They had no training in citizenship, and knew nothing about civil responsibility. Paul was too much of a realist to say to the women of his day, "You go to and govern the world!" He did say, "Ye husbands, love your wives as ye love Christ!" There is no domination here but mutuality. There is no happy marriage except under equal service. Complementary strength and service are the way of happiness.

As to children and parents Paul admonishes the children to obey their parents. Again if we look back into contemporary history we can understand this kind of domination. A child was considered the property of his father. If he chose to banish it or slay it he had an unquestionable right to do it. Was he not the creator of the child? He only did what he wished with his own. Today the feeling is quite different. If a child comes into a family, at once the parents assume obligations that are considered essential. Domination here cannot give happiness. There must be in the home the feeling of mutual service between the children and parents.

III. Man and Labor.

In the second chapter of Genesis we read: "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it."

I do not wish to discuss the critical problems of Genesis. There are two thoughts here, however, that I wish to notice. The first is the idea of dominion, the second is the fact that labor was given to man from the beginning. He was set in the garden to care for it. The nature of a garden is that it is full of potentiality. It must be developed. It is not fixed and all set. Labor is not a curse, but when man mingled labor with the search for power, then his labor became nothing more than toil and travail.

I came across a book one time having the strange title, "Imagination, Labor, Civilization." The argument ran as follows:

Of all the creatures God has made, man has been the least adequately provided for. In the matter of food, man is the only creature for which nature does not provide. Whereas other creatures find their food ready to hand, man must use both his mind and hand in order that his living may be assured. Man is the only creature that has to use a fire to cook his food. Man is the only creature for whom nature has not provided clothing: he must make a covering for himself. Because of this man is enabled to move up and down the earth at will. Man is the only creature for whom nature has never provided a home. Foxes have holes, and birds have nests, but man has no place to lay his head.

What are the compensations? Man has imagination. We believe that he is the only creature having the ability to travel in the realms of the unseen. Man is by nature a star-gazer. He is forever reaching out to the unattainable. He is continually trying to make the things that are into the things they should be. Thus he labors to accomplish the results he desires,—he gains food, he manufactures clothing, he builds a home.

Let us consider now why labor has lost its dignity. Why is it that so often we attach scorn to labor? Why is culture so commonly thought of as accompanied by the unsoiled hand and the unfurrowed brow? We speak of the poor as laborers. In some lands a gentleman is one who can truthfully say he has no occupation.

We've wandered far off the track, and must get back again before it is too late. Labor must be dignified and thought of as

one of the greatest virtues in life. By labor man should grow. Everything of value has labor for its base. In Australia the aborigines never labored. They never sowed seeds. Therefore they never rose very high. Theirs was a life of tropical ease, and the result was a lazy and irresponsible people. Nature was too kind.

Labor is the basis of civilization. We are not so certain that we have a nobler civilization than our forefathers. Although they traveled in rough canoes where we travel in vast ocean liners, the element of labor must reveal itself. It is only through hard work that any progress can be made.

The original curse was not the necessity of work, but the love of domination mixed with labor.

There is no valid title to anything not based on work. There was a great English landlord, who, when walking through his estate one day, came across a tramp. When he tried to put the tramp off, the latter asked him by what right he owned the land. The lord replied:

"I got it from my father."

The tramp asked: "Where did your father get it?"

The lord answered: "From his father."

The tramp insistently asked: "Where did he get it from?"

After several generations of fathers had been passed the lord answered that the land came to him through his ancestor under William the Conquerer. Then the tramp finally answered:

"Suppose I fight you for it under George the Fifth?"

I do not wish to discuss economics, neither do I want to give the impression that I am a Bolshevik. I do believe, however, that there is a great elemental truth in this incident.

The sanctity and necessity of labor are paramount. God laid down that law. God might have created nations with all the advantages of ease. Instead, he compelled them to struggle. God left his creation in an incomplete state so that as men thought concerning it they could develop it themselves.

Can civilization meet the acid test, which is the making of men? It is likely that we can make better goods than our fathers, but are we making better men? What is the ultimate aim of merchants today? Is it the development of men or the making of fortunes? Is man subordinated to the machine? When we explore new lands, do we make the natives better people or do we exploit them for our own selfish purposes? I am afraid that the latter is too often true.

It is thus that wars occur. A period of exploitation by one nation is followed by competition from rival nations for the same field. The natives themselves begin to realize that they are nothing but puppets, and rebel. They discover the glory of a strike. Then soldiers are brought in from the home countries, and warships are sent for. Rival nations do the same thing, and the stage is perfectly set for a glorious war.

The greatest tragedy of life is that men quarrel over the gifts which God has given them. Labor confused with dominion becomes the curse of life. The Almighty gives to nations different climates and different topography so that man thus produces different things according to the various needs. There is a real close adjustment. Ruthless exploitation, however, destroys this harmony and makes for discord.

Our generation is facing squarely the question of humanity versus things. Sometimes there has been in the past too much of an emphasis upon the future life, the deity of Christ, the virgin birth, and similar subjects. These are questions well worth thought, but they must be brooded upon and cherished as sacred things by the soul. They are unprovable and undemonstrable. We are now more concerned with the meaning of religion here on earth. We have talked more concerning the fellowship of man with God rather than of man with man. Today we believe that we cannot meet God except through the heart of man. We are now standing on the brink of a new discovery,—that man is brother to man. God has not completed his revelations to man. They are progressive. It seemed that the climax was reached when Christ delivered his message. His immediate followers expected the next life to begin at once. We know that development still continues, that we have not yet received the complete message. We still have life-lessons to learn. Just now the special message to us is the dignity of labor, the holiness of trade, the necessity of labor.

(To be concluded.)

OPPORTUNITIES IN CONGO BELGE.*

Percy B. Last.

During recent years God has been greatly blessing the Bible school work carried on by Mr. Dan Crawford in the south eastern part of Congo Belge, and today there are thousands of Africans praising God for the presence of these schools in their villages.

These people have been saved from the darkest heathenism in darkest Africa, because upon them hath the Light shined.

They have been brought into living touch with a living, loving and almighty Saviour, our Lord Jesus Christ, and have had their sins forgiven, their hearts and lives changed, and today they are following and serving him.

We who have been seeing these things happen during recent years have been made to rejoice greatly, and a song of praise to God is in our hearts.

Quite a number of these converted men have learned to read and write, and have responded to the call from their fellows for help in this way. They have gone forth to conduct Bible schools, some as far as a hundred miles from their homes, and God is using them in a twofold manner: they are teaching the young Christians to read the Word of God for themselves, and at the same time, as they preach the gospel in untouched villages in their districts, they are bringing many to Jesus Christ, in whom they are finding life eternal.

God has been calling Africans to his service, and speaking to the hearts of his people in the homelands, so that in a hundred places Bible schools have been established. Yet the need is great, for the calls still come from all around us.

In volunteering for this work these native Christians are making some sacrifice for God, for they could earn several times as much as they get for this work by going to the Katanga copper mines.

It shows the power of God's Holy Spirit working in their hearts as they realize something of the tremendous sacrifice our Lord made for them, and yield to the constraining power of the love of God, and go forth in his name.

We are now hoping to link up medical work with our Bible schools.

Remembering how in Matthew 14. 13-21 our Lord accepted the lad's few loaves and fishes, and used them to feed the multitude, we have been using what little medical knowledge we have in treating ulcers, sore eyes, etc.

The results have made us keen to see this work developed, and we believe there is a great opportunity to do so in connection with our Bible schools.

Let me give a few incidents to illustrate what I mean.

Some time ago, when building one of our Bible schools, a man came running to me, and said:

"My wife has tried to commit suicide! Do come and save her life!"

The hut being quite near, we were soon inside, and I found that the woman had dressed herself up in her "Sunday best,"—the weekday suit of some is well described as a postage stamp and a smile,—and then swallowed poison made from a certain root.

In order to get her to "unswallow" it I gave her a large dose of tartar emetic, but nothing happened, and her pulse was by that time very weak indeed.

I then remembered the old-fashioned remedy of mustard and water; so leaving orders for hot water to be got ready, I ran to my hut a mile away, and got some of the "hot stuff." We mixed a good large cupful, and with the help of some natives tried to get the woman to swallow it; but she refused to do so.

Although near death, we could see by the action of the throat muscles that she was doing her best to retain the poison.

At last, after failing to induce her to swallow, I suddenly boxed her ears. This brought about the desired result,—she relaxed her throat and swallowed some of the mustard and water, with the desired results.

I lost track of her for some five years, and then met her again, but this time in company with a number of other Christian Africans.

She told me how after her recovery a Christian woman had been to her, and had

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* Round Top, Northfield General Conference, 1924.

Mr. Last is associated with Dan Crawford.

pointed out God's love in saving her life, and that the least she could do was to give the rest of her life to him.

What an opportunity for service that was!

Again. Here was a man brought home supposedly drowned. His relatives had begun to wail for him. Oh, the utter despair of an African wailing! I went along and persuaded them to allow us to try artificial respiration.

After an hour and a quarter we saw a slight movement of the eyelids. Another ten minutes' work with renewed energy sufficed to get him rolling about on the ground.

We administered hot coffee, and soon he was sitting up.

Opportunity seized and blessed to that man's restoration!

Once again. I was called to see a man who had been mauled by a leopard. The flesh had been torn right across his forehead, and the top of his scalp lifted up.

Having had a look inside to see that all was clean, I proceeded to put in some eight or ten stitches, and although, as I was a novice, he must have suffered a lot, he didn't once groan. Africans have stamina!

Daily dressings for a time enabled the wound to heal, and he recovered, and is alive today.

Another opportunity!

Just one more incident!

Our elephant hunters are real sportsmen, for they have to approach quite close to an elephant in order to kill with their old blunderbusses.

One of these men had put too heavy a charge of powder in his gun one day, and when he fired at a bull elephant the gun exploded. He lost two fingers and half a thumb, and was brought along with his hand in a terrible condition.

We kept him in a hut with his hand in an antiseptic solution for some time, and in a few weeks the wound healed.

He then borrowed my shotgun, saying that his old gun had too much of a recoil, and he wanted to see how he could grip with his injured hand.

I gave it to him, and a couple of cartridges, and in a few hours he returned with a monkey which he had shot.

He returned the gun, saying: "Thank you so much! I shall soon be able to get my own back at the elephants, and now I go to make my supper off this monkey!"

But, friends, listen!

When our Lord fed the multitude he fed them ALL, not the front row only, for ALL were filled.

We have been trying to help the suffering in a small way, but have only touched a few of them, we have only been able to feed the front row.

Mr. Dan Crawford's nephew, Dr. E. Tilsley, is now at Luanza, and is very keen to establish a central hospital and train natives to do simple medical work amongst their fellows.

We talked about this just before I left, and in a letter which I received a few weeks ago he says:

"There is a great need of developing medical work amongst all the schools, training the evangelists in rudimentary surgical dressings, etc., and getting the whole countryside to see that we are out to help them in every way, ... the visible sicknesses the type of inward leprosy, and the outward cure or help the pattern of the inward soul-healing.

"Our aim is a central institution and lots of small dispensaries everywhere, treating small cases and advising bigger ones to come in to the hospital.

"This outwork is to be done by natives trained by me. The main drugs we should use will be of the injective type, like 606, 914, and modern leprosy cures."

While Dr. Tilsley hopes to train our Bible school teachers to do this limited work, it will be run separately, so that all support for Bible schools will still be used solely for that purpose.

I may add that Dr. Tilsley is a trained pathologist and bacteriologist, so knows his job.

Will you be our helpers by PRAYER, for I believe God anwers PRAYER?

Thoughts on Prayer.

Alone with God. Matthew 6. 6.
Union in Prayer. Matthew 18. 19, 20.
Praying in the Spirit. Ephesians 6. 18; Jude 20.
Praying in His Name. John 16. 23, 24.
Praying and Doing. 1 John 3. 22.
Persistent Prayer. Luke 11. 5-13.

—Rev. J. East Harrison.

HOME MISSIONS CONFERENCE AT NORTHFIELD.

Mrs. Mabel S. Badger.

From the conference days spent on the beautiful campus at Northfield come a satisfaction, joy, and an uplift that strengthens and energizes for life's tasks.

The Home Missions Conference of 1924 stands out distinctively as being "better than the best" in point of numbers, enthusiasm and the feast of good things presented. The addresses and lectures were, on the whole, never of a higher order or more timely. The entire program bespoke the work of a broadminded committee, with a chairman who always presided with tact and charm.

At the opening session Dr. A. Ray Petty of the Judson Memorial Church, New York, in his address on "The Church in the City" sounded forth a great truth when he said: "We have increased the weight of our civilization, but the shoulders of the men who bear this weight are not correspondingly strong. We would not hold back civilization, but we must strengthen the shoulders. The trouble is, we haven't world brotherhood. The church has the solution of our problems, and must do more than it has in the past to imbue the world with the passion of Jesus Christ."

Dr. William P. Shriver of the Presbyterian Board of National Missions gave a near view of home missions. He used the notorious Herrin massacre, which occurred two years ago in Williamson County, Illinois, to illustrate what can be done by defenders of a faith, and what a great power such strength would be if turned in the right direction.

Dr. Brewer Eddy of Boston, no stranger to Northfield, had a timely message on "America First." America must serve if we would win the world. We as a nation must serve through patriotism, through leadership, by extending the hand of brotherhood. We are all born of one blood, but to some are given greater opportunities than to others. We can win through loyalty to Christ, not in pride but in sacrifice.

Rev. James Gordon Gilkey of Springfield spoke most convincingly on "The Growing Demand for a United Church." He said the people in the pews wish a change in the present-day order of things. There is a growing demand for a united church, a reunion of Protestantism. Young people in schools and colleges are not interested in denominational groups, but in the Church spelled with a big C. Competition and unfriendly sectionalism cannot do good work. If we cannot have organic unity, there must at least be friendly coöperation. In closing Mr. Gilkey said: "The quality that endears humanity to God is the spirit of heroic idealism. We must follow a path through the night if it promises to lead us to a great and glorious dawn."

The Bible Hour each morning, with Dr. Fred W. Norwood of the City Temple, London, as leader, was one of the outstanding features of the conference. In one short week he gave his hearers a comprehensive outline of the Bible from Genesis to Revelation. He emphasized dominion and service, which we find running all through the Book. At the very first, power is represented by the fruit in the garden, with man reaching out to grasp it. We may discuss whether the story is allegory or history, but it is truth. Jesus is the only king who has won a kingdom by kneeling at the feet of his subjects. The message of Christ to the world today is the meaning of the dignity of labor, and not until we realize this can the great problems of the times be settled. The meaning of religion is right here on earth. We have spent so much time and thought and intellect on a place beyond the skies that we have failed to remember that all the truths of the kingdom of God are rooted in the soil.

Dr. Norwood also gave an address at one of the evening meetings on Australia, his native land, which he has named "The Land of Silence."

"The Way of Christ in Race Relations," the theme of our study books this year, was ably discussed by the leaders of the several classes. Mrs. D. E. Waid, who with masterly skill taught Dr. Robert E. Speer's book, "Of One Blood," said: "It is of no use to study this book if you do not get the Master's mind."

> Saviour and Lover of all mankind,
> Give to thy children a willing mind,
> Thy way to know, thy plan to see,
> And grace to follow, follow thee!

This book of Dr. Speer's underlies and is the foundation of all our former study books, and goes to the bottom of our world

racial problem. Mrs. Waid also conducted a Forum every afternoon, at which such subjects as immigration, amalgamation of the races, Japanese exclusion, the Negro question, and Vassar Institute were discussed.

Mrs. Dan Brummitt, teacher of the junior study book, "Adventures in Brotherhood," had demonstrations in her classes showing the process of naturalizing an alien woman. Two classes were held daily to accommodate the large numbers wishing to take this course.

Methods as taught by Mrs. E. C. Cronk were replete with helpful suggestions. One of her sayings is illustrative of her clear analysis of life: "Most of us need not opportunity, but an optician." After a half hour each day in this methods class one felt like adopting the motto of Frances Willard: "I will not waste my life in friction when it might be used in momentum."

The music of the conference under the direction of Mrs. Rex Dodge of Portland, Maine, was an inspiring and definite part of the devotional side of the meetings. One of the stirring patriotic features was the formation of the flag by the choir of camp girls, a beautiful spectacle never to be forgotten.

Inseparable from Northfield are the services on Round Top. Here young and old gather at sunset to lift their voices in praise and prayer to God, to listen to earnest messages, and then, descending quietly, feel in their hearts the peace which passeth all understanding.

The 364 girls in the camps, under the efficient management of the camp leaders, were a credit to the conference. The days were full ones for the girls from seven in the morning until nine at night, but there was time for hikes, rides, picnics, games, a Japanese serenade and the annual bonfire, many of these things giving pleasure not only to the girls but to the grown-ups as well.

The reception to the missionaries at The Northfield and the denominational rallies were pleasant occasions. The coming together of all the denominations in a huge circle with the missionaries in the center at the close of the various group meetings was an incident that will linger in memory.

The pageant, "The Kingdom of Love," had migrant work for its theme. It emphasized brotherhood as strongly as anything in the whole conference. The pageant was written and directed by Mrs. Ruth M. Worrell of Columbus, O. It was beautiful in every way, and the small children from the Virginia Fresh Air Camp at East Northfield, who took important parts, added much to its effectiveness.

On the last evening the nineteen missionaries, representing many phases of our homeland field, gave bird's-eye views of their work, thus bringing to us at the close of a very satisfying week a clear conception of home missions.

Young Women's Activities at the Northfield Home Missions Conference.

Miss Alma J. Noble.

They came nearly 400 strong this year, which is the record attendance for girls and young women at this conference.

The camp spirit was unusually fine, with a decided emphasis on the spiritual note of the conference,—service for others. Six denominations had camps for their girls, and the exhilaration of this out-of-door feature and the friendships growing out of the intimacy of tent life will make Northfield memorable to many a girl.

Quite naturally Round Top was the real peak of inspiration because of its inimitable situation at the sunset hour, its holy associations, and the sacred service of song followed by such earnest appealing messages. The testimony of the camp girls themselves the last night on Round Top proved that they had received the best their leaders could have wished.

The classes on Methods for the girls found them most eager to appropriate every suggestion which would result in more efficient work for their own societies. There were new poster suggestions. Devotional services in dialogue form, a model missionary program meeting, story telling, an impersonation, plus innumerable plans full of pep. Week-end house parties were discussed as being great generators of enthusiasm, and a most helpful and rather animated discussion of tithing and stewardship occupied one morning hour. Notebooks will be replete with new ideas and fuel for the winter's fire.

The pageant required much practice, but it was most beautiful, and the girls deserve

New Protestant church for lepers at Carville, La. (See next page.)

great credit for the work they put on it. A new recreational feature was a Japanese lantern serenade one evening following the Auditorium meeting. Two hundred Japanese lanterns, lighted, were distributed among the camp girls, who marched in lines of four around the campus singing camp and conference songs. The effect was like a bit of fairyland, and the serenade will be a feature next year.

The choir presented some unique features, the most beautiful and inspiring being the Living Flag, which brought the audience to its feet in a burst of applause.

Taken as a whole this was conceded by girls and leaders to be the best Home Missions Conference in years, and there is every reason to expect larger numbers next year.

Methods for S. S. and Y. P. Societies.*

Miss Maude Evelyn Bradley.

"Inspiration+expression=service." How can we best turn into actual service the inspiration gained here at Northfield? With this thought uppermost in mind over two hundred women and girls met each day at the Methods hour in Sage Chapel. That they are earnestly striving to help strengthen missionary education in their church groups was brought out in many varied ways during the class sessions.

Educational activities were stressed in the daily programs, and many ways of developing and continuing missionary interest were presented. Methods suggested touched upon the practical use of the new study books and material on China, and its introduction to the home groups through announcements, invitations, posters, blackboards, bulletin boards, missionary libraries, etc. New ideas for wide-awake programs were outlined, covering music, Scripture, prayer, gifts, hand work, roll call, debates, pageants, current events, stereopticon, etc.

The class, although large, joined freely in discussion, and many valuable practical suggestions were offered. Members of the group presented numerous dramatic and musical demonstrations during the week, and on one morning a practical demonstration in poster-making was given by the leader. A large number of posters, based upon the China theme and easily adaptable to any church organization, were explained to the class and exhibited during the conference.

The class membership roll included state officers, Sunday school superintendents, teachers and pupils, Young People's officers, members, committee chairmen, etc. Of necessity the outline followed had to be of a general nature. Throughout the sessions the vital importance of missionary education in our churches was stressed in every way.

If the interest and enthusiasm shown by the class members are signs of what is

* Northfield Conference for Women's Foreign Missionary Societies, 1924.

to be, surely many of our churches will realize the importance of sending delegates to a place like Northfield.

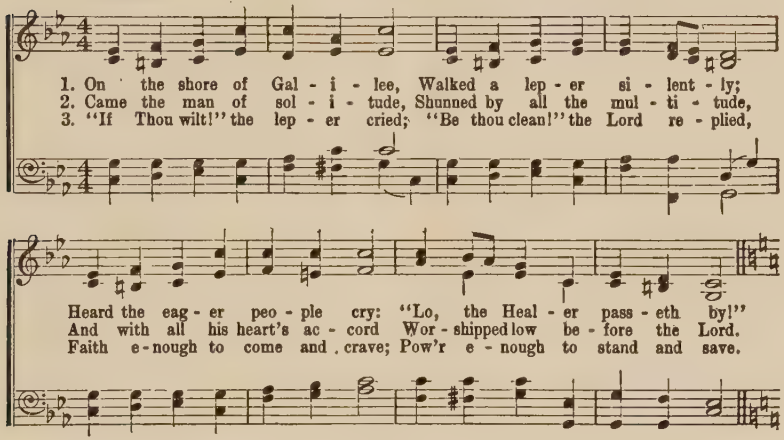
The growing work of the American Mission to Lepers has made it necessary to add another secretary to the staff. This has been done by the selection of **Rev. Harry Farmer, D. D.**, for many years connected with the Board of Foreign Missions of the Methodist Church.

For 12 years also he served as a missionary in the Philippines, and through his travels in many lands and his wide experience in missionary conferences will add immensely to the good service the American Mission to Lepers will render in its world-wide objective.

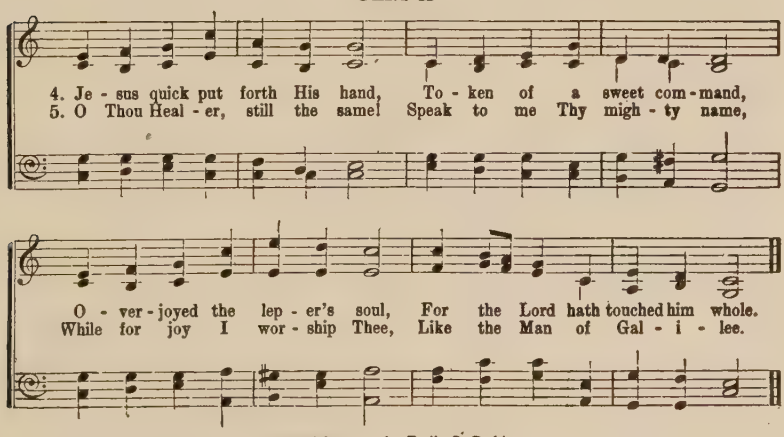
Hospital 66, the leper hospital for the United States in Louisiana, is to have a big opening celebration the end of November, including the dedication of the new community church for the benefit of the patients. This church is undergoing the last touch from the contractors, but funds are yet needed to complete payment of the contract price. The total cost of $51,900 has given a beautiful church for use of the people afflicted with leprosy, and nearly $19,000 must yet be raised to finish the church.

On The Shores.

DANNER

F. G. MORRIS — PART I — EMILY S. PERKINS

1. On the shore of Gal - i - lee, Walked a lep - er si - lent - ly;
2. Came the man of sol - i - tude, Shunned by all the mul - ti - tude,
3. "If Thou wilt!" the lep - er cried; "Be thou clean!" the Lord re - plied,
Heard the eag - er peo - ple cry: "Lo, the Heal - er pass - eth by!"
And with all his heart's ac - cord Wor - shipped low be - fore the Lord.
Faith e - nough to come and crave; Pow'r e - nough to stand and save.

PART II


4. Je - sus quick put forth His hand, To - ken of a sweet com - mand,
5. O Thou Heal - er, still the same! Speak to me Thy migh - ty name,
O - ver - joyed the lep - er's soul, For the Lord hath touched him whole.
While for joy I wor - ship Thee, Like the Man of Gal - i - lee.

Copyright, 1924, by Emily S. Perkins

NOTE: Miss Emily S. Perkins of New York has written this music for use on all occasions for awakening interest in the work of the Mission to Lepers. It is used to best advantage as a solo.

OUR BOOK TABLE.

The Negro from Africa to America, by W. D. Weatherford. George H. Doran Co., New York. 487 pages. $5 net.

Prof. Ellwood, of the Department of Sociology, University of Missouri, has said of this book:

"In my opinion this book will become the standard text for all university courses dealing with the Negro in America. I have placed it first among my references on the Negro problem."

A glance over the book satisfies the reader that Dr. Ellwood's estimate is justified.

The opening chapter is introductory, and is well worthwhile. Dr. Weatherford, who is president of Southern College of the Y. M. C. A., and a leading figure in race relations, here discusses reasons underlying racial antipathies, and finds them in economic friction, the policy of exclusion, ancient customs, ignorance. Sympathetic understanding of each other by white and black is the central issue of the future, he holds, and the two races in the South are in a position to bring about a mutual understanding such as no other two races have yet attained, having a common language, a common religion, a common economic task, and a deep sympathy, amounting in many cases to love, between individuals of the two races inherited from their forefathers.

Having thus given tone and direction to the survey, Dr. Weatherford brings the reader to the African background of the Negro. Geographical and economic reasons are massed to show why Africa remained so long unknown to the rest of the world. The Negro is defined as "that part of humanity which has been developed under tropical conditions," "the race that has come to be best adapted to the heat and humidity of the tropics." There are wide differences between groups of the Negroid types, most of the American slaves coming from the Negritians of western Sudan and the Bantus of the west coast of Africa. Negro characteristics as to color, build, brain capacity, etc.; political, economic, family, religious and social life in Africa: each receives due consideration, data and statistics being given in readable fashion.

Slavery now appears, well nigh a universal custom among primitive peoples, and appearing at one time or another in every nation known to history. Paragraphs trace slavery from the earliest times in Africa, and show its relation to labor and agriculture and war. The part played by England, Holland and America is briefly sketched. The horrors of the slave trade are succinctly rehearsed, a sorrowful chapter. The rise and course and fall of slavery in the West Indies and America are reviewed at greater length, culminating in a chapter of 32 pages proving the economic failure of slavery. It makes a poor showing alongside the present economic conditions of the Negro.

Follows a chapter on the health and housing of Negroes in relation to population. This reveals information from early slavery times to date, and uncovers some results that will surprise. Better health was enjoyed during slavery than today, and the increase in Negro population shows a lowered rate at every census since 1820. High infant mortality, poor and insufficient food, tuberculosis and other diseases, kill Negroes twice as fast as whites.

Chapters on the religious life of the Negro, his relation to law and education, are on more familiar ground. "The Negro and Self-Expression" is a pleasing chapter, and will be rather new to many readers as it tells of literary and musical and artistic successes of Negroes. While Africa lacks leaders, it is shown that the race in America early showed its capacity to produce leaders, and today both leadership and race pride are factors to be reckoned with.

The survey climaxes in "Constructive Movements," in which all the best that is being done to help elevate the Negro and develop his fine qualities is summarized. It is a grand record, and moves the reader to do his part to lend a hand.

It would change the atmosphere in America if every citizen—not to limit it to every preacher, educator, politician, reformer,—should digest this volume and translate its spirit and suggestion into sympathetic understanding of this large element of fellow Americans who have shown their intrinsic worth and possibilities by their marvelous advance since the Emancipation Proclamation.

Heroic Biographies.

Andrew Young of Shensi: Adventure in Medical Missions, by J. C. Keyte. Carey Press, London, England. 314 pages. 6/-net.

"O easily satisfied, complacent church folk, whose religion is so thoroughly comfortable, for whom the life of the soul is a pleasant Sunday afternoon, give thanks to God for the saints who go into the dark places of the earth and do battle with the powers of darkness there, and who remind us that there is still heroism in following Jesus! And we pigmy people, with our easy assurance and our facile self-excusings, who do our frontier work by proxy, may we at least retain this amount of virtue, that when we see the Great-hearts of our warfare battling with Apollyon, we acknowledge a nobility, a steadfastness, a courage and an endurance, which we, alas! do not share, but which we recognize to be a glory and a triumph."

These words seem to spring to the pen of the author from an ardent spirit, radiant with appreciation of three noble men who have laid down their lives for the cause of Christ in Shensi,—the "two gallant gentlemen" to whom this book is dedicated, Dr. Stanley Jenkins and Dr. Cecil Robertson, and Andrew Young, whose service for his Master in the Congo and in China is the subject of the biography.

Andrew Young was hardly more than a lad when he went out from the Scotch home, beautiful with the sturdy piety of father and mother, and from the teachings of "a dominie with all the spirit of the old school, though happily set in easier surroundings than he of Drumtochty or Thrums," to spend arduous years on the Congo, a layman—missionary of the Congo-Balolo Mission, and later of the American Baptist Missionary Union. Three attacks of the blackwater fever brought his Congo experience to a close, and the conviction that for further work he should be equipped as a physician carried him back to Scotland, to prepare for service in China.

Dr. Young went to China in 1905 under the English Baptist Mission, "the society founded by Carey, Andrew Fuller, and other great souls in the 18th century." It is thrilling to recall the life of William Carey, whose name stands first on this famous society's records, and read the story of Andrew Young, one of its latest heroes, thus spanning the whole period of Protestant missions in the Far East.

The life of a medical missionary must indeed draw one very close to the Great Physician, as more and more it grows in selflessness and absorption in ministry to the needs of the suffering. Of Dr. Young it is beautifully said that in his last years he appeared in the eyes of Chinese and foreigners alike to be compassion personified. "The figure which he inevitably brings to mind is that of the Friend of little children, holding in his arms some tiny, suffering child, who in the very act of being thus cradled was blessed."

Nowhere is the record of the Boxer rebellion and the Chinese revolution so vividly found as in the biographies of the missionaries who endured the tragic events which accompanied them. The terrible experience of Dr. and Mrs. Young, "hunted on the hills," forms a dramatic chapter in this biography. We are reminded in it of Mr. Keyte's other volume of thrilling interest, "The Passing of the Dragon," where the story of the Shensi revolution and relief expedition is given in greater detail.

If one would study the lives of the saints under modern conditions,—the development of spirituality in human experience,—as surely it befits us to study it,—nowhere may it be found in these days more surely than in the biographies of true missionaries. It is a benediction to one's own spirit to read of this gentle, patient, kindly man, who had "found the door into that secret garden in which he walked with his Lord." That fine blending of Scotch nature and piety with the influence of D. L. Moody and other leaders of his high type has given us more than one character of unusual blessing to the world. Among them Andrew Young may be counted.

We commend this story of "that quiet, steadfast, kindly figure finding its way from Scotch lowlands to forests of Africa and plains of Asia, on the caravan routes of Congo and the cart-roads of China, in hospital wards and on tented fields, in perils oft and in labors always; yet never, perhaps, in a scene more significant than that by the Sian Gate. He would fain have slipped out of the city quietly to make his way to the hills, but by the gate of the city there had gathered all that was representative of the city's life: rich and poor, strong and weak, old and young, Christian and Confucian, soldier and civilian, to do honor to a man whom they loved and trusted. And at the gate they stayed his progress that he might know their mind. Over his shoulders and around his waist they wound a scarf of red silk, and whilst the bands played and the generals saluted, they took him formally into a fellowship which he had already made his own by deeds of self-forgetful service."—L. M. N.

Jackson of Moukden, by Mrs. Dugald Christie. George H. Doran Co., New York. 155 pages, illustrated. $1.35 net.

A man whose life must be gauged by its quality. Only a few months had this young doctor to work in Moukden, but his spirit abides in the hearts and memories of colleagues, government officials, and natives, for whose sake he laid down his life.

One of Scotland's, the church's, the

race's best in character and heroism. His is a story to fire the inspiration of students in every land.—F. L. D.

A Missionary Pioneer in the Far East, edited by Robert E. Speer. Fleming H. Revell Co., New York. 224 pages. $1.50 net.

Any book from the versatile pen of Dr. Speer will receive a welcome from the public. This time he is the editor of a most fascinating story, the life story of one of the outstanding missionaries of his day, in China.

This missionary's life was unique in that he was a pioneer in four different departments of work,—as an educator in China and Japan, as a medical missionary in China, as the United States consul in China, and as the adviser to the first Chinese legation in Japan.

Throughout his entire life of varied and faithful service Dr. McCartee was ever and always the missionary intensely interested in the growth and development of the kingdom. This is an ideal book for the youth of the church, because of its sweep of vision and challenge, its sacrifices and honors.—E. E. J.

Robert Morrison, A Master Builder, by Marshall Broomhall. The fourth volume in the Modern Series of Missionary Biographies, published by the Student Christian Movement of Great Britain and Ireland and the United Council for Missionary Education. George H. Doran Co., New York. 238 pages. $1.50 net.

In the "History of Moravian Missions," by J. E. Hutton, is the following interesting passage regarding the principles laid down by Count Zinzendorf, the founder and patron of foreign missions among the Moravians:

"Above all, the Brethren must be content to suffer, to die, and to be forgotten. No missionary must ever seek the praise of men, and still less must he desire to become immortalized in print. To that rule the Count himself held firm. . . . . As long as Zinzendorf trod this earth not a single missionary biography was published: the only records that saw the light were a few extracts from diaries, and most of these were not printed, but copied out by Zinzendorf's clerks, to be read at missionary meetings. Thus did Zinzendorf, in his 'Instructions,' demand self-denial to the uttermost."

How fortunate it is for the building of Christian character and the progress of the kingdom of heaven that this rule has not had universal application! The suppression of the later chapters of the Acts of the Apostles which come to us in the life-records of the great missionaries would be an infinite loss to Christendom. Moreover, their contribution to history, to statesmanship and diplomacy, and even to science, is of no slight value in the story of the human race. The inspiration which may come to any Christian from the courage, the patience, the self-forgetfulness, the faith and trust and spiritual power of those who have lived the higher life under extreme hardship and suffering, is a precious heritage in the Christian church. The apostolic succession of foreign missionaries has been largely maintained by the biographies of their predecessors. The story of David Brainerd, given to the world by Jonathan Edwards, was of utmost stimulus to William Carey, to Henry Martyn, to Thomas Coke. The records of David Livingstone have been the inspiration of the long line of the heroic missionaries to the Dark Continent.

The biographies of the great pioneers do not paint perfection: it is all the more helpful to find them of like passions with ourselves. The book before us shows us Robert Morrison in his somberness, his utter lack of humor and pleasantry, his stern qualities. He himself says, "The two most lauded Protestant missionaries, Brainerd and Martyn, justly esteemed for their general excellencies, were not, however, the one in his suicidal austerities, and the other in his sensitive irritability, to be imitated."

This prologue is written by way of acknowledgment of our debt to the promoters of this excellent series of biographies which has already given us "Alexander Duff," "François Coillard," and the brilliant volume, "Henry Martyn," and now adds "Robert Morrison, A Master Builder." Our only regret about the last is that it is not longer. As we read the heroic story we share the verdict of the author concerning this first Protestant missionary to China: "He had raised for all time the level of the possible."

Here again, as in the patient efforts of the Uganda missionaries and in many another field, the greed of trade and the religious prejudice of the Roman church were constantly thwarting influences. The impregnable rock of Chinese arrogance and hostility to the Western world in the early days did not daunt Morrison's persistent endeavor. The "open door" of China was far in the future, and the death penalty hung over those who would bring the Christian faith to the Celestial Kingdom. But Morrison, as he says, "plodded on," for, as his beloved colleague, William Milne, testified, he had "the patience that refuses to be conquered, the diligence that never tires, the caution that always trembles, and the studious habit that spontaneously seeks retirement." Thus does God give to his faithful servants that special natural endowment that helps to enable them to meet extraordinary conditions.

This record of a truly great missionary is an essential chapter of church history and of Christian evidences.—L. M. N.

Torchbearers in China, by Basil Mathews and Arthur E. Southon. Missionary Education Movement, New York. 186 pages, illustrated. 50 and 75 cents.

Thrilling stories of biographical content, but also replete with incidents and pictures of Chinese life.

Francis Xavier was the first Christian torchbearer in China, and of moderns, Robert Morrison. After him we read of Samuel Pollard among the Miao, A. P. Quentin, Albert Shelton of Tibet, Watts O. Pye in Shansi, and of a number of Chinese men and women converts who have taken up the torch and carried it forward to the second and third generation.

Missionary information and inspiration surely could not be communicated in more acceptable form.

Of Educational Value.

Adventures in Brotherhood, by Dorothy Giles. Missionary Education Movement, New York. 184 pages, illustrated. 50 and 75 cents.

A practical treatise on Americanization, discussing the European peoples in America, Indian and Spanish Americans, the Negro, and Oriental immigrants. The race problem is faced in a Christian spirit. Facts and figures about these peoples are supplemented by plans that have been successfully operated here and there to initiate them into true Americanism.

Erromango, The Martyr Isle, by H. A. Robertson. George H. Doran Co., New York. 467 pages. $1.50 net.

The title is well chosen, for by the martyrdom of many early missionaries was the gospel brought to this island in the New Hebrides group.

Here is a picture of heathenism so repellent that one marvels at the grace of soul that kept the pioneers at their task. In their own strength they never could have done it. The story is a story of triumphant love and faith. Dare the critic of missions claim that it would have been better to leave these people to their natural state?

The book is very full as to detail of progress and the workers who accomplished it. —F. L. D.

Hawaii, The Rainbow Land, by Katherine Pope. Thomas Y. Crowell Co., New York. 364 pages, illustrated. $3 net.

A delightful book, pleasing to eye and mind. The authoress spent ten years in Hawaii as teacher in a boarding school for native girls, thus getting into intimate touch with native thought and tradition and custom. She has a facile pen, writing with inviting freshness and charm. Some 16 pictures add force and beauty to the reading matter.

We are first granted "A Glance at the Past,"—whence the Hawaiians came, their canoes, houses, clothing, tools, useful and beautiful things they made, people of high and low degree, God and guardian angels, etc. Follow ten "Folk Tales." "The Coming of the White Man" is next treated, —Spaniards, Captain Cook, Vancouver, missionaries, whalers and others. Lastly a section is devoted to "Island Life Today," with its industries in sugar, pineapples and bananas, its customs and other features. Every page is readable and informing.

"The rain falls easily and gently in Hawaii, even when the sun or moon is shining. Rainbow arch and rainbow-colored mist mark the days, while on nights of bright moonlight there may be fine rain or mist, and then there is seen a thing of rarest beauty, a moonlight rainbow."

Human Side of Hawaii, by Albert W. Palmer. Pilgrim Press, Boston. 148 pages. $2.

The author of this book epitomizes it in his last sentence: "Hawaii, a human bridge of international good will and understanding between East and West."

In brief compass we have an account of the condition of the island when the first missionaries went there, their work along most practical Christianizing and civilizing lines, the political changes in Hawaiian history, and the great problem of Hawaii today, which is, how to work out along Christian lines the coalescing of diverse racial stocks into a unity without racial clashing and consequent rupture of peace between peoples living on the shores of the Pacific.—F. L. D.

Land of All Nations, by Margaret R. Seebach. Missionary Education Movement, New York. 154 pages, illustrated. 50 and 75 cents.

America is that land. This book tells the story of eight individuals of different races and nationalities who came to America, and made good as Christ's disciples and servants. Dr. Edward A. Steiner is best known of these exhibits, but each in his or her sphere sets an inspiring example of possibilities wrapt up in immigrants.

Religious Education Survey Schedules: Vol. III of the Indiana Survey of Religious Education, by Walter S. Athearn. George H. Doran Co., New York. 271 pages, 9 x 12½ inches. $5 net.

The schedules and questionnaires used in the Indiana survey are here reprinted in full. Experts and statisticians will be interested.

Syrians in America (The), by Philip K. Hitti. George H. Doran Co., New York. 139 pages, illustrated. $1 net.

Just who are the Syrians? Whence do they come to America, and what cultural heritage do they bring? What are their conceptions of things political and religious? How can we best understand them and help them in their adjustments to a differently organized life?

Dr. Hitti is peculiarly well equipped to answer these questions. His book is marked by wide and varied experience, high intellectual ability, and genuine sympathy with Syrian and American institutions. Born in Mt. Lebanon and partly educated in Beirut, he knows intimately the life of the people in their native land. In America he has earned unusual scholastic recognition. He has given an accurate, authoritative, and deeply interesting history of the Syrian people at home and in the land of their adoption, with a discussion of special problems and future prospects, and some seven "Recommendations."

Of Missionary Interest.

China Shepherdess (A), by Margaret T. Applegarth. Judson Press, Philadelphia. 323 pages, illustrated.

Miss Applegarth needs no boosting: the mention of a book by her is enough.

This is a volume on China, with 22 chapters of the experiences of an American girl who was caught in the thrill and romance of missionary work. There is variety and love, too.

And in addition to Miss Applegarth's happy literary style there are her pen etchings, Chinese proverbs, and other novel items that break up the stiffness of a printed volume.

China's Challenge to Christianity, by Lucius C. Porter. Missionary Education Movement, New York. 248 pages, illustrated. 50 and 75 cents.

Mr. Porter, who was brought up in China, presents his own views together with generous clippings giving other people's views, in attractive fashion. His subjects are the usual ones,—"Chinese Attitudes toward the West," "The Changing Environment," "The Rural Majority," "The New Tide," and so on, but his chapter captions and outlines and contents generally are catchy and well put. The part Christianity has played and is playing is noted throughout.

Among extra features in the appendices is a "Chronological Scaffold for Chinese History," beginning at 2582 B. C.

Tales of Tirah and Lesser Tibet, by Lilian A. Starr. George H. Doran Co., New York. 253 pages, illustrated. $2 net.

Not only the British Empire, but all the world, was stirred in 1923 by news of the Afridi raid on the borders of Afghanistan, and the carrying off of Miss Mollie Ellis. It was Mrs. Starr of the C. M. S. Hospital at Peshawar, who went into the wilds to rescue the girl, where the might of England could not penetrate: and she succeeded.

The story, and other experiences of Mrs. Starr, are narrated in this book, while her camera contributes photos that picture stirring events and striking scenes.

Various Themes.

Biblical Idea of God (The), by M. Bross Thomas. Charles Scribner's Sons, New York. 197 pages. $1.50.

This is Volume XII of the Bross Library publications issued by Lake Forest University. It is by the professor emeritus of Biblical Literature in that institution, and consists of lectures for 1923 on the Bross foundation.

It seems quite well adapted for the use of "that large number of Christian men and women who are interested in the great truths of the Bible, but are not familiar with the works of those scholars who deal largely and minutely with its history, structure, composition, authorship." But it is not to be inferred from this that it is carelessly or poorly written.

The position of the author is conservative throughout, but the spirit is of the best, as is indicated in the following:

"I do not question the sincerity of those who hold and promulgate this [an opposing] view. I suggest no doubt of their Christian character and life."

Significant also is this language: "Moreover, in considering the narrative of creation, it should be noted that there is no attempt to describe the method by which God works. Such words as 'created,' 'made,' 'said,' are left unexplained. . . . . It is a fact, however, that men have read into this account their own meanings, and it is mainly over these that controversies have arisen. Thus, as regards the creation of man it seems to have been assumed (and this apparently has been held to be the orthodox interpretation,) that invisible hands fashioned an image from the clay, and that invisible lips breathed into it the breath of life. But this is to form a mental picture which the account does not warrant, a picture taken from the sculptor's workshop."

We commend these words to Dr. Thomas's fellow conservatives. Much misunderstanding would be abolished if they would all use similar words.—W. O. S.

Calvin Coolidge: His Ideals of Citizenship, by Edwin Elwell Whiting. W. A. Wilde Company, Boston. 391 pages. $2.

The idea of this book is a good one. Mr. Whiting has taken President Coolidge's writings and speeches, and analyzed them, and arranged in 25 chapters his conceptions of as many questions, such as "The Meaning of Democracy," "The Authority of Government," "Individual Americanism," "Party Government," "The Pursuit of Happiness," "Looking Forward." Mr. Whiting sees a definite thread running throughout the whole fabric of the President's relation to government, and regards him as a student of government throughout his career.

The author is a distinguished Boston

newspaper man who has known his subject personally and kept track of his record. Perhaps no man is better qualified to undertake such a study and exhibit as this.

Hymns of Service, edited by Grace Widney Mabee and H. Augustine Smith. Century Co., New York. 88 pages.

A book of 64 selections, which grew out of last year's National Music Contest carried on by the Church Music committee of the National Federation of Music Clubs. The pieces are those used by all denominations, including modern hymns by Lathbury, North, Gladden, and a few others.

Three "Orders of Service" are appended, and 22 pages of "Notes on the Hymns," paragraphs giving information about the hymns and their tunes and authors and composers.

Harvest Thanksgiving Sermons, by Leading Preachers of the Church. George H. Doran Co., New York. 189 pages. $1.60.

Twelve textual sermons by competent English preachers for Harvest Thanksgiving occasions over there. Most of the matter is of course usable by American preachers for similar purposes.

End of the Way (The), by David DeForrest Burrell. Fleming H. Revell Co., New York. 32 pages.

A pretty allegory, in which a Youthful Soul who lived on the Great Highway wondered about the Dark Valley and the Land Beyond, until a Stranger came along who told him all and offered to be his Friend.

Stand Pat, by Ansley Baker Blades. Stratford Co., Boston. 136 pages. $1.50.

The author is not urging you to "stand pat," for the book is one grand slam against the menace of standpattism in state, church, and industry. He uses everyday language, and calls a spade a spade. The public press and the military powers do not escape his objurgations. And the supreme question is, Can the people emerge into true freedom and democracy?

Next Month.

The Song of the Angels, Edwin Botham.
The Unseen Christ, Dr. F. B. Meyer.
Are Men Sinners? Dr. John Gardner.
Forgiveness of Sin, Dr. Len G. Broughton.
How Can I Find God's Plan for My Life? Rev. James Gordon Gilkey.
Bird's-Eye View of the Bible (concluded), Dr. F. W. Norwood.
Among Korean Lepers, Rev. J. Kelly Unger.
Hope in China, Mrs. C. K. Roys.
Special Book Notices, timely Christmas items, etc.

LATEST BOOKS RECEIVED.

Bible Story (The), by William Canton. George H. Doran Co., New York. 444 pages, illustrated. $3.50 net.

Biblical Idea of God (The), by M. Bross Thomas. Charles Scribner's Sons, New York. 197 pages. $1.50.

Chess, Step by Step, by Frank J. Marshall and J. C. H. Macbeth. E. P. Dutton Co., New York. 306 pages, with 28 diagrams. $3.50.

Depths of the Universe (The), by George Ellery Hale. Charles Scribner's Sons, New York. 98 pages, illustrated. $1.50.

Hawaii, The Rainbow Land, by Katherine Pope. Thomas Y. Crowell Co., New York. 364 pages, illustrated. $3 net.

Human Origins, by George Grant MacCurdy. D. Appleton & Co., New York. 2 volumes, 956 pages. $10.

Kingdom of God in the Apostolic Writings (The), by Alex M. Macinnes. George H. Doran Co., New York. 256 pages. $1.60 net.

Literature of the Old Testament, by Herbert R. Purinton. Charles Scribner's Sons, New York. 193 pages. $1.25.

Little Children's Bible (The), edited by A. Nairne, Arthur Quiller-Couch, T. R. Glover. Macmillan Co., New York. 121 pages, illustrated. 90 cents.

Modern Reader's Bible (The), by Richard G. Moulton. Macmillan Co., New York. 1733 pages, illustrated. $5.

Mongol in our Midst (The), by F. G. Crookshank. E. P. Dutton Co., New York. 123 pages. $1.50.

My Message to Sunday School Workers, by Marion Lawrance. George H. Doran Co., New York. 290 pages. $2 net.

Older Children's Bible (The), edited by A. Nairne, Arthur Quiller-Couch, T. R. Glover. Macmillan Co., New York. 296 pages, illustrated. $1.50.

Pen Portraits of the Twelve, by Bernard C. Clausen. Fleming H. Revell Co., New York. 153 pages. $1.50.

Principles of Preaching, by Ozora S. Davis. University of Chicago Press, Chicago. 270 pages. $2.50.

Father Price of Maryknoll. Field Afar Office, Maryknoll, New York. 91 pages, illustrated. $1.

Quenchless Light (The), by Agnes C. Laut. D. Appleton & Co., New York. 291 pages. $2.

Snowden's Nine Months' Course in the Life of Christ, by James H. Snowden. Macmillan Co., New York. 473 pages.

Snowden's Sunday School Lessons, 1925, by James H. Snowden. Macmillan Co., New York. 385 pages.

Sufficiency of Christianity (The), by R. S. Sleigh. George H. Doran Co., New York. 255 pages. $3 net.

Tarbell's Teachers Guide to the International Sunday School Lessons, 1925, by Martha Tarbell. Fleming H. Revell Co., New York. 416 pages.

Thinkers of the Church (The), by Archibald B. D. Alexander. George H. Doran Co., New York. 256 pages. $1.50 net.

Felix Westerwoudt, Missioner in Borneo, by E. R. W. Field Afar Office, Maryknoll, N. Y. 115 pages, illustrated. 85 cents.

Youth Points the Way, by Douglas Fairbanks. D. Appleton & Co., New York. 87 pages. $1.

ALSO RECEIVED.

Babylon the Harlot, by Francis Asa Wight, Scottdale, Pa. 45 pages. 25 cents.

Rome, the apostate church, is the harlot Babylon. The call to Protestants is found in Revelation 18. 4,—to come forth out of her, etc. America is

the place prepared of God in the wilderness, Revelation 12. 6. With these and other identifications the author sees the apostasy and destruction of the Roman church.

Fare, Please! New Americans. 12 pages.

The Girl Who Fell through the Earth. A Chinese Play. 18 pages.

Reprints by Doran at 10 cents each of chapters from "Short Missionary Plays," by Margaret T. Applegarth.

Knight-Errants of the Orient: Tales of Modern Chivalry. 47 pages, illustrated.

This attractive pamphlet, issued by the Foreign Missions Committee of the Presbyterian Church of England (15 Russell Square, London, W. C. I), presents stories of work in China in a way one cannot help reading. Some of the stories tell of converts, each bright and inspiring; others of the havoc of war in filling the hospitals, disintegrating church life and work, preventing travel; while opium, "Some Marriage Tangles," the typhoon of 1922, etc., form the nucleus of others.

Among the illustrations is a gruesome picture of a baby-pit, where unwanted infants are deposited.

The Modernist-Fundamentalist Controversy, by William Horace Day and Sherwood Eddy. George H. Doran Co., New York. 30 pages. 10 cents net.

We thought the controversy was over, and won. The pamphlet reflects the modernist bias of the authors.

One Thousand Best Bible Verses, with Practical Helps for Memorizing Them, compiled by J. B. Smith. Bible Institute Colportage Association, Chicago. 126 pages. 50 cents net.

Numbers is the only book that does not furnish at least one verse. The matter is carefully arranged and clearly printed.

The Secret of Brotherly Love, by Andrew Murray. Morgan & Scott, London. 69 pages. 1/4.

Devotional portions for 31 days, with four added prayers.

The Trial of Jesus, by Harold Francis Branch. Bible Institute Colportage Association, Chicago. 31 pages. 30 cents.

A discussion in the light of criminal law, not an argument for or against Christianity, but to decide whether Jesus of Nazareth was duly tried and executed for breaking the law, or was murdered under the pretence of legal process. The author's conclusion is that the trial of Jesus was "the greatest monstrosity in the annals of legal history."

Why the Pastor Failed, by J. E. Conant. Bible Institute Colportage Association, Chicago. 48 pages. 25 cents.

Second edition, revised and enlarged.

Brief Narrative of Facts, by William M. Bergin, telling the story for the past year of the Ashley Down Orphanage and other allied activities established by George Müller. This, the 91st year since the work was founded, witnessed to God's goodness in supplying all needs in answer to prayer, with a balance of over $25,000 in the treasury at the close.

The total received in the same way from the beginning is almost twelve million dollars!

Bible and Tract Depot, Bristol, England. 96 pages. 3d.

On God's Errand: Report of the China Inland Mission, 1924. 48 pages.

The cover picture is a perfectly beautiful river scene by moonlight in China.

The report is encouraging all along the line. During the year 5892 persons publicly confessed their faith in Christ by baptism, bringing the total number of converts since the mission started well over 99,000!

Forty-eight new workers from Europe, America and Australasia joined the staff. There were six deaths and 27 retirements, leaving a total of effective missionaries last December 31 of 1101.

The income for 1923 also showed increase over 1922, totalling over $750,000.

Our Brown Brother, by Sarah Isabel Keenan. Bureau of Printing, Manila.

A story by an American teacher in the Philippines, showing the humanitarianism of good Americans and the craving for culture and liberty of the Filipinos. Some poems by the author on similar topics are given at the end.

Rural Religious Organization: A Study of the Origin and Development of Religious Groups, by J. H. Kolb and C. J. Bornman. 64 pages.

A useful technical survey of Dane County, Wisconsin, prepared by the authors named in cooperation with the Agricultural Experiment Station of Wisconsin University (Madison, Wis.), and the U. S. Department of Agriculture.

Results are presented in four sections: (1) the present outlines of religious organization, (2) the social history of the religious groups, chiefly the Lutheran, Romanist and Reformed streams, (3) tendencies and problems of readjustment, and (4) the future in rural religious organization. The two latter inquiries will interest rural workers everywhere, dealing with such topics as abandoned churches, overlapping parishes, unchurched territory, non-resident and migratory clergy, nationality and language factors, strategic locations, etc.

A number of diagrams and statistical tables are given.

Sunday Observance, or Sinai Seventh-Day Sabbath-Keeping, by C. E. Putnam. Bible Institute Colportage Association, Chicago. 73 pages. 25 cents.

Mr. Putnam is a prolific writer on religious themes of current difference of opinion. This pamphlet is a Scriptural survey of the 7th day sabbath and Sunday question. The author accepts Paul's views.

Tree of Memory: An Armistice Day Pageant, by Grace C. Moses. A. S. Barnes and Co., New York. 11 pages. 50 cents.

Another of the "Pageants with a Purpose," introducing the Spirit of Democracy, England, France, Italy, Belgium, Memory, and other characters.

The pageant is given annually by the pupils of the High School of West Orange, N. J.

International Problems and the Christian Way of Life. 98 pages. 30 cents.

A Coöperative Technique for Conflict. 31 pages. 20 cents.

The Question of "Recognizing the Union." 72 pages. 30 cents.

The Question of the "Right to Strike." 65 pages. 30 cents.

Draft Treaty of Disarmament and Security: to Which is Appended a Commentary. 22 pages.

This series of pamphlets is issued by the National Conference on the Christian Way of Life, briefly known as The Inquiry, 129 East 52nd Street, New York. It aims to inquire into the meaning of Christianity for human relationships in the world order of today. The pamphlets are in the form of questions and readings and other features that can be used in forums and discussion groups.

The titles explain the contents. No authors are named. The work is as well done as inquiries of such transient character can ever be.

Christ in the Sacrificial Offerings: Bible Studies in Leviticus, by James M. Gray. Bible Institute Colportage Association, Chicago. 30 pages.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

NOVEMBER, 1924.

SATURDAY, 1st. *And he must needs go through Samaria. . . . . There cometh a woman of Samaria to draw water. John 4. 4, 7.*

It may be that he who came far out of his usual way to find and help this distraught soul, is near thee, waiting to open those hidden springs, of which, if a man drink, he shall never thirst again!—F. B. Meyer.

SUNDAY, 2nd. *I was in the Spirit on the Lord's day. Revelation 1. 10.*

O day of rest! How beautiful, how fair,
How welcome to the weary and the old!
Day of the Lord, and truce to earthly care!
Day of the Lord, as all our days should be!

MONDAY, 3rd. *And they, continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily such as should be saved. Acts 2. 46, 47.*

Daily united prayer yields joy, purpose, goodwill, and growth. A constant revival shows health, and has no feverish symptoms. —John Timothy Stone.

TUESDAY, 4th. *Therefore judge nothing before the time, until the Lord come, ... and then shall every man have praise of God. 1 Corinthians 4. 5.*

There is a day coming in which God will bring to light every little hidden service of his children, and will let assembled worlds see the delight he has had in that which has met no eye, but which has gladdened the heart of our Father in heaven. —J. Hudson Taylor.

WEDNESDAY, 5th. *But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly. Matthew 6. 6.*

The secret of religion is religion in secret.

THURSDAY, 6th. *There is a lad here which hath five barley loaves, and two small fishes: but what are they among so many? John 6. 9.*

Oh, how many precious enterprizes have been suddenly and basely concluded in mid course by a faithless "But"!—F. W. Gunsaulus.

FRIDAY, 7th. *God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. John 3. 16.*

The cross is the stumbling-block against which the waves of eternal love broke into the silver spray of speech.—Joseph Parker.

SATURDAY, 8th. *It is written. Luke 4. 4.*

"It is written" should be in the heart and on the lips of every Christian. "It is written" should decide every controversy, settle every doubt, and overcome every difficulty.—F. Whitfield.

SUNDAY, 9th. *And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the sabbath day. Luke 4. 16.*

If Jesus needed the church, how much do we! And a large part of the value of church-going comes from making it habitual, as he did.

MONDAY, 10th. *Surely I come quickly! Amen. Even so come, Lord Jesus! Revelation 22. 20.*

The essential thing is our attitude to his coming. Near or distant, immediate or later, he is coming, and the thing is for us not to be arguing, but watching; not to be quarreling or questioning, but to be serving faithfully, loving truly, following fully, watching alertly, waiting patiently, working ardently, and expecting soon!—F. E. Marsh.

TUESDAY, 11th. *He will fulfil the desire of them that fear him. Psalm 145. 19.*

It may not be my way,
It may not be thy way,
And yet in his own way
The Lord will provide!

WEDNESDAY, 12th. *Thy kingdom come! Matthew 6. 10.*

If you do not wish his kingdom to come, do not pray for it, but if you do wish for it, you must do more than pray for it,—you must work for it!—John Ruskin.

THURSDAY, 13th. *For he wist not what to say: for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him! Mark 9. 6, 7.*

When doubtful it is well to wait for God's voice. Our own plans are often as unwise as they are impatient.—John Timothy Stone.

FRIDAY, 14th. *Finally, brethren, farewell! Be perfect! 2 Corinthians 13. 11.*

No honest Bible reader can deny that Christian perfection was the constant theme of every apostle from their introductory to their final benediction. Jesus rings in our ears, "Be ye perfect!" Paul's valedictory is "Be perfect!"; Peter's, "Be ye holy!" Thus the Bible rings it from Alpha to Omega.—W. D. Godbey.

SATURDAY, 15th. *Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. Luke 1. 45.*

How much simpler our lives would be, how powerful and free from care and worry, if we only believed that in Christ there is all we need to satisfy every longing of our heart, to make us thoroughly happy and useful and holy!—F. S. Webster.

SUNDAY, 16th. *As ye go, preach, saying, The kingdom of heaven is at hand! Matthew 10. 7.*

The apostles had not only heard Christ say, "Come!" but they had heard him say, "Go!" The service of Christ is business. It means more than the saying of prayers and the singing of hymns. The praying and the singing go together: the profession must be followed by preaching the kingdom of God.—D. J. Burrell.

MONDAY, 17th. *A bruised reed shall he not break, and smoking flax shall he not quench. Matthew 12. 20.*

You cannot always go without bruising. You cannot always keep the fire in your heart flaming high. You need the compassion and the pity, the understanding and the love of the Saviour, that come down and wrap themselves around your life like a protecting garment, so that you shall feel safe.—Harris E. Kirk.

TUESDAY, 18th. *When they were come to the place which is called Calvary, there they crucified him. Luke 23. 33.*

Oh, what associations cluster around it! What mysteries hover there! What revelations it makes to the awe-struck beholder! Mount Calvary! At the mention of that name the universe thrills with a new emotion, and heaven trembles with a new anthem, in which pity and exultation mingle in strange yet sweet accord!—Headley.

WEDNESDAY, 19th. *Master, speak to my brother, that he divide the inheritance with me! Luke 12. 13.*

The requests we make of God interpret our character. They show us as we are. God reads our character in our prayers. What we love best, what we covet most, that gives the key to our hearts.—Theodore Cuyler.

THURSDAY, 20th. *Thy faith hath saved thee! Luke 7. 50.*

Whosoever will go to heaven must have a faith of his own. In Gideon's attack every soldier had his own pitcher, among Solomon's men of valor every one wore his own sword, and these were they that got the victories. The five wise virgins had every one oil in her lamp, and only these went in with the bridegroom.—T. Adams.

FRIDAY, 21st. *Whatsoever he saith unto you, do it! John 2. 5.*

The fact that God has commanded us to do a thing proves that we can do it.—Thomas Guthrie.

SATURDAY, 22nd. *Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest until he have finished the thing this day. Ruth 3. 18.*

Unless the heart is at rest, it cannot minister rest. Let us learn the innermost secret of him who invites the weary and heavy laden to himself! He teaches here the secret of the quiet heart, that we may pass it on.—F. B. Meyer.

SUNDAY, 23rd. *It any man willeth to do his will, he shall know of the teaching whether it be of God. John 7. 17.*

It requires a well-kept life to do the will of God, and even a better kept life to will to do his will. To be willing is a rarer grace than to be doing the will of God.—Henry Drummond.

MONDAY, 24th. *And he entered into one of the ships which was Simon's. Luke 5. 3.*

Do you envy this fisherman who lent his boat to Jesus? He offers us the same honor. He begs us to do him the same favor. He comes to each of us and asks us to let him have our daily occupation as his preaching place,—the office and workshop, the counter and desk, the mother's and the servant's work in the house,—these are the pulpits he seeks. Will you let him have them today?—Mark Guy Pearse.

TUESDAY, 25th. *Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left! Joshua 23. 6.*

Following the path of duty allows no side excursions.—John Timothy Stone.

WEDNESDAY, 26th. *Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall*

keep your hearts and minds through Christ Jesus! Philippians 4. 6, 7.

No human voice may cheer thee,
No earthly listener hear thee,
But oh, one Friend is near thee,
The kindest and the best,
Whose smile can banish sadness,
Whose presence fill with gladness,
The solitary breast!

THURSDAY, 27th. THANKSGIVING DAY. *Enter into his gates with thanksgiving, and into his courts with praise! Be thankful unto him, and bless his name! Psalm 100. 4.*

Of course every day should be a day of thankfulness, but it is well to lift one day above the level of all the other days, and label it by official proclamation, "Thanksgiving Day," as a reminder that we, as citizens of a great republic, are enjoying blessings which ought to be publicly acknowledged by us at the throne of God.—C. E. Jefferson.

FRIDAY, 28th. *Thy will be done! Luke 11. 2.*

What to others are disappointments are to believers intimations of the way and will of God.—John Newton.

SATURDAY, 29th. *Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, ... shall receive an hundredfold, and shall inherit everlasting life. Matthew 19. 29.*

The call to personal consecration is a call to lay the best, dearest love of the human heart gladly and always at the feet of him who loved us and gave himself for us.—G. H. C. Macgregor.

SUNDAY, 30th. *I have given you an example, that ye should do as I have done to you. John 13. 15.*

But is it fair to compare Jesus Christ with me, a weak servant, and condemn Christianity?—Melvin Trotter.

THE LIFE OF JESUS.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

November 2. The Prodigal Son. (World's Temperance Sunday.)

Luke 15. 11-24.

The key to the immediate interpretation and application of this wonderful story is in the first two verses of the chapter: it is our Lord's explanation why he received sinners and ate with them. The father received back home and feasted his repentant son, with whom, however, the elder son refused to eat or associate.

There are four persons in the story: the father, the elder son, the younger son, the citizen of the far country. The lesson committee intends the story to be used as a temperance lesson, so the younger son is the special personage to study today.

Prodigals.

Nothing is told of the boy's character or habits, but in the sequel we see how wild and tough he became when he had received his portion of the estate, left the restraints of home, and traveled the path of dissolute living at a rapid gait. Prodigals are not made in a moment: there has been an inner growth of evil thought and desire.

What was his animating motive? Selfishness, as expressed in self-assertion, self-dependence, self-pleasing. SELF, by the way, is the secret of the so-called revolt of youth today, whether it be considered a natural desire for self-expression and other admirable traits, or plain selfishness. Selfishness, not self-sacrifice on behalf of others.

At length this boy is sunk in degradation and despair, for when one starts upon the path of sin he takes his ALL (13) with him,—money, reputation, habits, character. And vice eats up ALL (14).

What started him back? Had he glimmerings of self-respect, or was he still selfish, thinking mostly of food (17)? Anyhow, he recovers his senses, memory recalls his home,—and he is as good as home, Dr. Holden says: for reflection upon his present sad lot in contrast with conditions at home is followed by resolution to return with the confession, "I have sinned," and that by rehabilitation.

The father has been waiting, waiting for him, sees him afar, and gives him a handsome reception, which culminates in reconciliation and merrymaking.

This is the climax of the story, and though the parabolic meaning is not stated as in verses 7 and 10, it is obvious that Lord Jesus was picturing in human language the welcome of a repentant sinner on his return to God.

Prevention.

Who are the prodigals today?

The "far country" is not always a geographical term: it applies primarily in the moral realm. Any place beyond the father's and mother's sight and knowledge and control may be the far country for a wayward boy or girl, even though it be only a few blocks away,—yes, it may be under the parental roof.

How prevent such waywardness? By fostering mutual confidence in the home, and generous freedom for worthy, enjoyable self-expression. By right training in

high ideals of life and conduct, so that the growing youth will accept reasonable restraint and discipline. Above all, of course, by glad surrender of heart and life to the moment by moment guidance of God in Christ.

The church cannot evade responsibility for prodigals. It is the business of believers to go after friendless and homesick prodigals while they are still in the far country, and bring them home.

November 9. The Feeding of the Five Thousand.

John 6. 1-15.

We are studying the life of Jesus of Nazareth. This well known incident reveals his character in several unusual aspects as to motive and method. Read the accounts in the other Gospels, for this incident has the unique distinction of being the only one of our Lord's miracles recorded in all four Gospels. It was witnessed by thousands, and was taken by them as a sign of his Messiahship: hence the intention to make him king.

After his recent successes and popularity he goes into retirement with his disciples. This seems to have been his practice. But he cannot escape from the crowds.

Our Lord's motives.

Compassion. Matthew and Mark say he was moved with compassion when he saw the crowds that followed him.

Unselfishness. Though he had his own purposes in view in taking the XII apart, Luke says he "welcomed" the crowds.

Mastership. Having welcomed the people, we should hardly expect him to send them away hungry, as the disciples proposed. So he put the problem up to Philip, not so much as a question of food supply as a test of his faith. Was Philip the business manager of the party? Anyhow he made a calculation, but left out God, and felt the task was impossible. Then Andrew comes with information of a small supply, —tempering the suggestion, however, with a short-sighted "But." Our Lord answers Andrew's question with masterly action.

Our Lord's methods.

Without proper organization and efficient distributing agencies it would obviously be impossible to feed 5000 plus. Our Lord's first order, therefore, was to get the crowds seated in small companies or groups.

Then taking the loaves, he gave thanks. This was his habit before eating,—see Matthew 15. 36; Luke 24. 30-35.

Then he broke off bits of the bread and fish, and gave them to the disciples to distribute: a creative act.

The plans thus quickly formulated were successful, and everybody was filled. How few of those Oriental peoples ever have a full meal!

Then our Lord gave another command: "Gather up the fragments, that nothing be lost!" That refers to the created oversupply, scholars tell us, not to scraps which the people may have thrown aside,—like some picnickers we have seen. And so divine frugality is twin to divine abundance. Waste and loss of any kind are alien to the divine economy.

Present day applications.

In the forefront of the episode is the fact of human need: recurring, imperative need, symbol of all human needs, desires, aspirations, material and spiritual. Our Lord perceives the need, and provides for it through natural and supernatural means.

The incident sets forth, again, the creative power and mercy of our Lord on the one hand, and on the other hand the utilization of human help and resources. "Whence shall WE buy bread?" our Lord asked Philip; not "I," nor "you," nor a committee, but "WE." The disciples showed a grievous lack of sympathy for the multitude, and a lack of supplies, and a lack of faith, but our Lord took the small available supply, and magnified it, and used it, and sought their coöperation in getting it to the needy people. "Give YE them to eat!" Even the small boy proves to be a bundle of possibilities.

In achieving results, our Lord also showed the value of system: orderliness, organization, coöperation, the division of labor. And such are always necessary for successful work by individual or church or society.

November 16. Peter's Confession.

Matthew 16. 13-20.

It is near the close of the Galilean ministry. Just what does our Lord's popularity mean? What do people think of him?

This incident marks a crisis, for our lesson passage is followed (21-28) by the first announcement by our Lord of his death and resurrection, conditions of discipleship, and a look forward to his glorious coming again.

Observe how personal he is throughout,— "I," "my," "me."

Does it matter what one believes concerning Jesus of Nazareth?

It mattered to Jesus himself. He asked the disciples two direct questions. He wanted to know just where people placed him.

It mattered to the people. In spite of his miraculous origin, his supernatural powers, his own claims and admissions, etc., they held varied opinions, all wrong, but all putting him on a high level as to character and work. The impression made by our Lord was complex, inclusive of many different traits: for no one prophet was quite like him, yet each had something in common with him.

It mattered to Peter and the apostles. They had been with him over two years, and knew him better than any one else. They had sacrificed all for him. "Whom say YE that I am?" Peter voices their unanimous personal opinion in a clear-cut twofold confession, "Thou art Messiah, the Son of the living God!" Their whole future depended upon this belief, in time and eternity. Our Lord accepted the declaration.

It mattered to God. Peter had not learnt this wondrous truth from any human source, but by revelation from God himself.

It mattered to the church. This is the first time our Lord spoke of "his" church, an assembly of called-out people, an institution yet to be. Peter's confession of the Messiahship and deity of Jesus is declared to be solid rock on which the church will be built. If the church gets away from this foundation, ... !

It matters to you and me and all the world. For denial of Jesus' Messiahship and deity is a lie, 1 John 2. 22, 23, while acceptance thereof is life through his name, John 20. 31. Everyone who comes into contact with our Lord must face this question. Any estimate short of the full truth means just that much loss of blessing and power in our lives.

Does it matter whether one confesses Christ, or not?

Public confession of Christ is the believer's privilege and duty, Romans 10. 10. Blessing and responsibility follow it, as here, "Blessed art thou, Simon, son of Jonah! . . . . I will give unto thee. . . . ."

The world needs outspoken Christians, believers who out of firm conviction can give clear testimony of and for Christ.

November 23. The Transfiguration.

Luke 9. 28-36.

Certain events in the life of our Lord stand out with special and momentous interest because of the intervention or attestation of heaven. His birth is one, with the angel chorus. His baptism is another, with the descending Spirit and the Father's voice. His transfiguration is a third, with even more open communion with heaven.

Here, and also in the accounts of Matthew (17. 1-8) and Mark (9. 2-8), this great event follows upon Lord Jesus' declaration that there were some then standing in his presence who should not taste of death till they saw the kingdom of God (27). Note this connection, as affording a clue to its meaning.

Read and compare the three accounts in order to get all possible information about the incident.

We are not left in doubt on this occasion of our Lord's purpose in retiring to the mountain. He is accompanied by the three prominent disciples, but verse 32 seems to say that they went to sleep while he prayed.

The transfiguration, 29.

What happened? Not a mere reflection of heavenly light, but much more. Matthew says: "His face did shine as the sun, and his garments became white as the light." Mark says: "His garments became glistering, exceeding white, so as no fuller on earth can whiten them." Luke says: "The fashion of his countenance was altered (became different), and his raiment became white and dazzling." Not only then was his human body changed into a glorious appearance, but the garments he wore were also changed.

The conference of the glorified three, 30, 31.

Note the language, "two men," not angels, nor spirits; but they too "appeared in glory," the every day dress of heaven. They are Moses and Elijah, who step out of the infinite, conscious, recognizable.

Note also the subject of their conference,—"His decease (departure) which he was about to accomplish at Jerusalem." The shadow of the cross is on the mount. If only we knew what they said! Evidently his atoning death interested heaven. The salvation of the holy dead hung upon the issue of that death on Calvary. This would transfigure the cross for the disciples, and so make his announcement of rejection and death easier to bear.

The three witnesses, 32, 33.

Note the marginal rendering, "Having remained awake" for "When they. . . . ." It was no sleeping vision or dream, but a solid reality which they knew by their senses.

The cloud and the voice, 34-36.

Matthew says a "bright" cloud appeared, leading us to believe that it was the shekinah cloud, the manifestation of God's presence met with frequently in the Old Testament. This agrees with the fact of the voice of the Father issuing from the cloud, the same voice as spoke at Lord Jesus' baptism and again when Greeks sought to see him (John 12. 20-30).

That voice retired the Law and the prophets, and bade men hear his Son.

What does the transfiguration mean?

The expression "After these sayings" (28) throws us back to the previous section (18-27), and thus affords an interpretation. The sayings include Peter's confession of Lord Jesus as Messiah, the announcement of his death and resurrection, conditions of discipleship, and especially that some then present should see the kingdom of God. The transfiguration scene fulfils the latter, and except it we know of no event that does fulfil it. For a time Lord Jesus exists in a glorified human body, and with him are Old Testament

saints, also in their glorified human bodies. The presence of God the Father is manifested by the glory cloud.

Peter in his second epistle (1. 16-18) bears witness to the reality of the event some 30 years after it occurred. Turn to that passage, and mark just what he says.

Why were Moses and Elijah present? Perhaps because they were representative men—Moses of the Law, Elijah of the prophets; Moses of glorified saints who pass through death, Elijah of glorified saints who will be translated without seeing death (1 Thessalonians 4. 14-17).

Their presence in recognizable human form, entering into conversation with our Lord, surely explodes all theories about the non-existence or non-conscious existence of the holy dead until their resurrection. It also throws light on the question if we shall recognize in glory those whom we have known on earth.

Think what the transfiguration meant in the personal consciousness of Lord Jesus, and as evidence of his deity and mission. Suppose he had returned to heaven while the door was open!

November 30. The Good Samaritan.

Luke 10. 25-37.

Of all the stories told by our Lord this and the story of the Prodigal Son are easily the best known. All the details of this story are true to life, and might very well have happened as Lord Jesus told them.

The word "good" usually applied to the Samaritan meant "kind" in old English.

The story arose out of an inquiry made by a lawyer.

The lawyer's first question, 25.

This man wished to make trial of Lord Jesus, to test his knowledge and orthodoxy of law and doctrine. Not that he was desirous of getting help and information for himself. While hostile intention is not stated, verse 29 does not indicate the best intention.

Lord Jesus' reply, 26-28.

He takes the lawyer on his own ground of doing, and refers him to the Law. He answers readily with the great law of LOVE, and Lord Jesus commends him, adding nothing to his answer except to drive home the exhortation to "do."

The lawyer's second question, 29.

But the lawyer is not satisfied. He is determined to make out a case for himself, for though Lord Jesus has not condemned him his conscience evidently tells him that he has failed in the high ideal. Hence a second question, not so easily answered as the first,—"Who is my neighbor? Whom am I to love as if he were myself?" In other words, the lawyer has correctly summarized the Law, but how shall he apply it? From theology he comes down to practice, and that on its earthly side.

The kind Samaritan, 30-35.

Dramatize this story. Imagine you are standing near. You see the robbers' violent attack. The priest comes along. Ask him why he passed by on the other side. The Levite too. Now watch the Samaritan! What will he do? Here is the great surprise of the incident!

The Samaritan is a whole hospital in himself—first aid to the injured, ambulance, hospital fund. "I" in verse 35 is emphatic, —"Don't ask him for payment: I will pay on my way back." He had a quick eye, a tender heart, helpful hands, willing feet, and a generous purse. The heart of the story is in the expression, "set him on his own beast," that is, gave him his own place.

Application, 36, 37.

Instead of answering the lawyer's question, Lord Jesus now makes him interpret the story. The question is no longer, "Who is my neighbor?" but "Who became, or proved, neighbor? Whose neighbor am I?" The lawyer is evidently not neighborly enough to use the hated word "Samaritan."

Luke alone relates the incident of this section. It is characteristic of his purpose in writing a Gospel for Gentiles, broad in sympathy, showing points at which Lord Jesus touched the non-Jewish world.

Lord Jesus' skill in avoiding traps set for him by the Jewish rulers is seen. Had he answered the first question in conflict with the Law, or given offence in answering the second question, they would have had grounds to accuse him.

The answer regarding eternal life is based on law, not grace. The lawyer asked what he should "do." Until the Law stops a man's mouth and brings him under the judgment of God by showing him that he has not strength to "do," he is not ready to receive the grace of God. Read carefully Romans 3. 19-26. Who can fulfil the standard of verse 27? Law in the person of both priest and Levite failed miserably in the story.

The answer regarding one's neighbor shows that Lord Jesus gave the word a broader meaning than mere geographical proximity. Every man in need is neighbor to him who can help. The opportunity to show mercy makes neighbors of strangers, even of enemies. This, of course, ran counter to the prevailing Jewish race pride and exclusiveness.

The road to Jericho runs by our own doors. Which of the persons in the story do we resemble,—the traveler, the robbers, the priest, the Levite, the Samaritan, or the inn-keeper (perhaps he robbed the Samaritan)?

Lord Jesus is himself the perfect Neighbor to all mankind.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

In His Steps: What Jesus Said about Faith.

Mark 11. 20-26. November 2.

One of India's orphan girls, Kara, fearing slavery and worse, asked the missionary teacher to take her home with her. The teacher replied:

"We have no room, and no money to build more, but you ask God to enable us to take you, and I too will pray."

That night the teacher received a personal gift of $10 from a friend in America. She sent immediately for Kara, who met the messenger half way, and when she reached the teacher simply said:

"We both prayed to God, so I thought I might as well start!"

Faith sees the thing for which we ask as already in our possession.

* * * * *

A mother, entering her son's room, was shocked to find him scratching his Bible with a penknife.

"My boy, what are you doing?"

"Mother, I have been reading of that poor father who came to Jesus and said, If thou canst do anything, have compassion on us and help us! And I thought he oughtn't say 'If' to Jesus, so I scratched it out."

What a transformation our faith would receive if we too scratched out all "If's" relating to God's willingness and ability to give us what we ask for,—or, as often happens, something better!

* * * * *

We read that Columbus practically found America before he left Spain, and so far from being surprised when he saw this western continent he would have been surprised not to have found it.

Thus to every man comes the measure of his faith. Columbus had what is called the expectancy of faith: and he had no monopoly of that element!

* * * * *

"I hear you have learned to float," said one swimmer to another.

"Yes," replied the other, "and I didn't find it an easy job."

"Why, what was the difficulty?"

"Well, you see, the fact was, I could not lie still. I could not believe or realize that the water would hold me up without any effort of my own, so I always began to struggle, and of course went under. Then it came to me that I must give up struggling and just depend on the water to bear me up. It was easy enough after that."

And is not God's Word more worthy to be trusted than any material thing?

Stewardship: Our Abilities for Christ.

Matthew 25. 14-30. November 9.

"When I was a girl," said a useful, busy Christian woman, "I came across a sentence that changed my whole life. It was this: 'An engine of one-cat power running all the time is more effective than an engine of 40-horse power standing idle.' I realized I had not 40-horse power abilities, that my life would be narrow in many ways, and my opportunities were likely to be few. But one-cat power I might possess, and I resolved to run my little engine steadily, regularly, and with all the power and ability I possessed."

* * * * *

Some one has said that Moses went to two schools,—one at Pharaoh's court and one at the backside of the desert. Just out of the first school "Moses looked this way and that," then killed a man. After graduating from the second school Moses "endured as seeing him who is invisible." He had learned the difference between the horizontal and perpendicular.

Stewardship is an education, stirring up the gifts that are in us, thus enabling us to quickly see the difference between horizontal and perpendicular vision.

* * * * *

A story appeared in the press after the death of a great British nobleman that when he was asked what positions of honor and trust England had bestowed upon him, —what, in short, he had been,—he answered:

"Maid of all work to the British government!"

The offices of which he might have spoken would make quite a paragraph in the newspaper. That man was a faithful steward of his government. He was great enough to serve in any capacity or place where his abilities would fit in.

* * * * *

"God has put us," says A. J. Matthews, "with the talents he has given us, at the wheel, and told us to drive. Whither? That is for me to determine. What a shame if we sit at the wheel and never get our cars in motion!"

Stewardship: Our Money for Christ.

Malachi 3. 10; 2 Corinthians 8. 1-7. November 16.

Moneygrams from many sources:

We cannot serve God and mammon, but we can serve God with mammon.

It requires as much genius to use money to do good as to get the money.

If our offerings do not keep pace with our incomes, our incomes may shrink to our offerings.

You cannot always measure a man's stewardship by the size of his gifts, for what seems generosity is often disguised ambition that despises small matters to run after greater interests.

* * * * *

A London newspaper offered a prize for the best definition of money. The prize was awarded to a young man who sent in the following:

"Money is an article which may be used as a universal passport to everywhere except heaven, and as a universal provider of everything except happiness."

But the power of money does not end in the material world. The Christian steward says, Money can be a universal passport to heaven itself by changing it into the currency of that country while in this life, and there is no happiness quite equal to that found in the act of changing earth's currency into heaven's.

Money in the hands of a Christian steward is a miracle-worker.

* * * * *

If you wish to measure your stewardship, keep accounts! This was what a man did who for a long time had desired a pedigree dog.

"One evening," said he, (he was a professing Christian), "as I was looking over my cashbook two entries caught my eye. First, To foreign missions, 50 cents. A little farther along, To prize poodle pup, $15. Like a flash my unfaithful stewardship rose before me, and I at once doubled the price of the pup for foreign missions."

From that hour the man became a generous giver.

God measures our stewardship by what we keep for ourselves.

* * * * *

Money need not be a detriment to character-building. There are many instances where stewardship of money for Christ has built up strong and noble Christian men and women. Dear friend, what is your money building for you?

Stewardship: Our Time and Service for Christ.

Jeremiah 1. 4-10; Matthew 4. 18, 19; Ephesians 5. 16. November 23.

Time pointers:

"I am always quarreling with time. It is so short to do anything, but so long to do nothing."—Queen Charlotte.

Ignatius, when he heard a clock strike, said: "Now I have one more hour to answer for."

Time is a talent to be used.

Cotton Mather said of a visitor who had needlessly occupied his time:

"I had rather given him a handful of money than have been kept thus long out of my study."

William Ewart Gladstone, once said: "Thrift of time will repay you with a usury of profit beyond your most sanguine dreams, and the waste of it will make you dwindle, alike in intellectual and in moral stature, beyond your darkest reckonings."

Out of the same bit of meat an eagle will organize swiftness; a snail, slowness; a lion, fierceness; a snake, treachery; and a dog, affection. So out of the same time some men will build failures, and others, successes.

* * * * *

"How can you look so pleasant tonight?" a man asked his friend. "You have had a score of interruptions this afternoon, when you had planned to accomplish so much."

"That's all right!" was the answer. "I can look pleasant because every morning I give my day with all its hours and minutes to Christ. I take what he sends as in my line of duty. Why should I complain about the way he has appointed to use my time?"

His ways are ways of pleasantness, and all his paths are peace. Are you finding your stewardship of time pleasant and peaceful?

* * * * *

John Wesley was a remarkable example of a good steward of time and service for Christ. Though he appeared to live among crowds, between the crowds he made "stretches of solitude." Rising at five in the morning, mounting his horse he would ride slowly off to an appointment at nine. This gave him four hours to read,—for he had mastered the art of reading on horseback,—to think, to plan.

Upon the flyleaf of his Bible were these words: "Live today!"

He once said: "If I believe the Bible, and the marks whereby the Shepherd of Israel will know and judge his sheep, I must find

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time to visit the sick and poor, and comfort those in distress."

Stewardship: Our Prayers for Christ's World.

Matthew 6. 9-13. November 30.

A missionary lady in India was continually having conversions in a district where she was the only missionary.

Some one asked: "How is it that you have so many conversions when you are working all alone?"

"I am not alone," she replied. "There are three of us, but two live in America. One supports me, the other writes me a letter every week, and both pray for me by name every day. So you see, there are three of us working here."

All over Christendom a host of prayers of God's children for the coming of his kingdom are being answered in heathen lands.

* * * * *

Every mason in the quarry,
Every builder on the shore,
Every chopper in the palm grove,
Every raftsman at the oar,
Hewing wood and drawing water,
Splitting stone and cleaving sod,—
All the dusty ranks of labor
In the regiments of God
March together toward his triumph.
Do the work his hands prepare!
Honest toil is holy service,
Faithful work is praise and prayer!

Jesus taught us to pray for the world (Matthew 9. 38), but work must go with prayer if the world is to be saved.

* * * * *

Dan Walker was a colored sexton in a church in Alabama for 50 years, and he had seen many ministers come and go, but Dr. Wharton was his favorite of them all. When he was called to a larger work and a new minister came to take his place, some one asked Dan how he liked the new minister.

"Well," said Dan, "I like him pretty well, but when it comes to praying, Dr. Wharton he axes de Lord for things our new preacher don't eben know he's got!"

Ignorance of God's resources breeds indifference to the world's sorrow and need.

* * * * *

A few years ago there was in the Punjab, India, a desperate character named Gulu. He became a Christian, and one of India's great intercessors with God,—a mighty man of prayer. He would spend hours in prayer for the affairs of the kingdom, until the perspiration streamed down his face.

One day he went to a missionary and said: "Sahib, teach me some geography!"

"Why, Gulu, what do you want with geography at your age?"

"Sahib, I wish to study geography that I may know more places to pray for."

Surely upon Gulu was laid the care of the world.

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D., Riverside, Cal.

NOVEMBER, 1924.

Saturday, 1st. Mark 4. 21-25.

It is obvious that while these verses have special significance for the parable which Mark has just recorded they are capable of a wider application. The lesson is, to use our intelligence as well as our ears. Further, the secrets of the kingdom imparted by Jesus are not the private possession of the initiates, they are a trust for the world. He who refuses to impart what he knows of the grace of God is characterized by Jesus in another parable as a wicked man whose fate it will be to be ejected from the companionship and joy of the consummation. Another lesson is that we grow in knowledge by our loyalty to the truth already apprehended. Our ability to understand can be increased by exercise.

Masterman summarizes the passage as containing three laws: (1) The inner truths of the kingdom are not for a sacred society, but to be made luminous for the benefit of the race. (2) Revelation demands response. He who brings nothing will take nothing away. Intellectual indolence or moral apathy blinds the eyes of the soul, and gain, in spiritual things, is measured by effort. Truth is not less God's gift because it is the reward of human effort. (3) What economists call "the law of increasing return" holds good in the spiritual world. We cannot stand still: we must either be increasing or diminishing our spiritual capital. Where growth ceases, decay begins, and we lose what we have when we abandon the effort to increase it.

O Lord, increase in us a sense of responsibility! Teach us how to take heed! May we be diligent in learning, diligent also in service! Make us faithful stewards of thy riches! In Christ's name. Amen.

Sunday, 2nd. Mark 4. 26-32.

Wood says that Loisy gives the true interpretation of the passage when he says, "The kingdom of God is also a sowing whose inevitable growth is independent of man's will, and even of the will of the sower. Like the laborer, Jesus sows the kingdom by preaching the gospel. It is not his work to bring the harvest, i.e., the coming of the kingdom, and one must not grow impatient if its coming does not follow at once: that is God's business. . . . . It is none the less certain that the harvest will come without delay." Wood goes on, "This is the right interpretation. The emphasis falls, not on the gradual character of the growth, but on its independence of human willing and desiring when once man has done his part. In the mustard seed attention is directed to the immense difference between the beginnings of the kingdom and its consummation. We should note that all these parables imply that the kingdom is already present in germ through the activity of Jesus himself. They are also characteristic of the simplicity and naturalness of the illustrations used by Jesus."

There is another element in these parables, and that is the capacity of human nature for goodness and fruitfulness. It is worth while working on the souls of men. Implant truth in the heart of humanity, and human nature will react to it. As some one has said, "Thoughts sink down, like seed, into our subconscious self, and mature into fulness of significance by a process we do not understand." Of course it is equally true that human nature reacts to evil. Implant a lie in the heart of humanity, and the harvest will be bitterness and tears.

How character becomes transformed we may never know. Jesus held it was a mystery. There are things about the motions of the Spirit of God which we cannot tell, but the facts are patent enough.

A further lesson is, of course, the need of patience, the necessity of refraining from interference with the processes of life. Having sown the seed we must stand aside, waiting and believing in the inevitableness of the harvest.

Our Father, teach us patience! May we do our work believingly, and then wait for thy Spirit to bring to fruition the word of grace we have uttered! May we have confidence in the worthwhileness of our labor in the Lord! Amen.

Monday, 3rd. Mark 4. 33-41.

The student sees in this passage the hardening of the feeling between Christ and his opponents which leads him to modify his method, to resort to private and intimate explanation of his teaching, and to a regard for his life necessitating withdrawal beyond the reach of his adversaries.

When the time came for him to die he resolutely embarked upon the way to Calvary, but meanwhile he needed to make sure that his words and spirit were instilled into the minds and hearts of his followers. The nature of the work needing to be done also demanded that he should take pains with his disciples. Robinson says, "They were not men with student habits of close attention. He must get away. . . . . The first attempt in this direction is described in this passage. Utterly exhausted by his teaching and the general strain upon him, he was taken by his disciples in a boat on the sea. . . . . A violent storm swept down. . . . . They could not understand his placidity in the face of danger. The sequel amazed them. . . . . Jesus used the opportunity thus presented to him to offer them some teaching. They should have had sufficient confidence in the general rightness of things not to be so terrified. They should have realized that with him in their midst no harm could befall them. There was brought up against them the strong contrast between fear and faith, the one a loss of balance and sense, the other a reliance on some power at least greater than themselves. They were helpless, but what of that?"

The believer is impressed with a sense of the exhaustion revealed in the sleeping Jesus. He lived under such a strain that not even a howling wind and drenching seas could keep sleep from his eyelids. Perhaps there is another lesson to be learned: The navigation of the boat was a seaman's job. The presence of Jesus did not relieve men from their responsibility to use their own brains and to guard their own lives. Faith has nothing to do with foolhardiness.

Our Father, save us from panic! When storms beat about our lives may we learn to control ourselves, to use our resources, to commit ourselves to thy keeping! Make us very sure of thy love! Amen.

Tuesday, 4th. Mark 5. 1-20.

Wood has an interesting note on the problems raised by this miracle. "The apparent personification of the wind and sea, the description of the demoniac, his association with tombs (demons are recruited from the spirits of the dead), the request of the demon that Jesus should not torture him, which is paralleled in a similar appeal of a vampire to Apollonius of Tyana, the demand of Jesus to know the demon's name (a piece of information necessary for successful exorcism, in the popular view), the evasive answer of the demons, and their supposed transference into the herd of swine,—all these are elements of beliefs about demons widely held among the common people. How far Jesus shared these beliefs it is difficult to say. But he did not deny them, and in so far as he adopted them, his attitude cannot be safely explained

as due to conscious accommodation on his part. The Huxley-Gladstone controversy as to our Lord's destruction of property would not have been raised upon a more critical appreciation of the material offered for discussion."

The particular disease inflicting this man has been called superseded personality. The victim found his personality submerged in savage violence. As a rule such attacks are intermittent: in this case they were chronic. While Jesus adopted the method of the exorcist in seeking the name of the demon before working the cure, he showed himself mightier than any exorcist in compelling the evil spirit to tell its name.

Looking at the man himself in his relation to Jesus, we should notice, first, that he used what power he had to reach Jesus. It was his own volition that brought him to his Healer. In the next place, Jesus addressed himself to the task of recalling the man to a sense of his own personality. Masterman says, "The first stage in healing is to bring the evil that is poisoning the moral life into the area of consciousness. The name Legion suggests the ruthless and oppressive armies of Rome. Jesus came, not (as men thought,) to drive the Roman legions out of Palestine, but to drive the legions of evil out of human lives. In the answer we can see the human personality beginning to recognize its own condition. He no longer identifies himself with the evil that has mastered him."

A man restored as this man was restored had a work to do. His life and his testimony were to count among his own people. For the moment they were too much afraid of Jesus to be able to come to him, but as they saw a transformed life they would begin to yearn for him.

O God, we praise the grace that has redeemed us from bondage and led us into the liberty of the sons of God! Help us to walk in the liberty of Christ! Teach us how to tell the story of what thou hast done for us! In Christ's name. Amen.

Wednesday, 5th. Mark 5. 21-24; 35-43.

With reference to the stories contained in this chapter Wood says: "Their dramatic power and popular appeal do but emphasize their central interest,—the impression they convey of the spirit of Jesus. Particularly in the first and third stories, everything turns on faith. The confidence of Jesus is contrasted with the fearfulness of the disciples. The disciples' lack of faith is rebuked, the synagogue-ruler's sorely tried faith is encouraged, the woman's exercise of faith is rewarded and publicly praised. The memorable acts and utterances of Jesus, which make these stories unique, are all concerned with the maintenance of simple trust in God, a trust that triumphs over natural dangers, demons' powers, disease, and even death."

The gospel references to Jairus seem to emphasize his social position. Jesus was not only the friend of publicans and sinners, but of Pharisees and rulers, men like Simon, Nicodemus, Jairus. It showed a good deal of moral courage for Jairus to come openly to Jesus in a city where they were both well known. They moved in different circles, and Jesus was beginning to be openly opposed by the rulers of synagogues. But anxiety and impending sorrow drove the ruler to the feet of the Master.

Jones thinks that Jairus and Jesus may have met before when certain of the rulers among the Jews came to plead the cause of a centurion who was in sorrow. He goes on to say, "What shall we say about this prayer of Jairus? It is a good prayer, says Dr. Glover. It does not show, perhaps, the magnificent faith of the centurion whose cause Jairus had pleaded some weeks before. Still, it is a good prayer, a proper prayer. First of all, you can feel love throbbing and thrilling through it. Second, in this prayer I see faith. He would not answer the prayer of the father of the demoniac lad for his child so long as there was an 'If' in his petitions. But this prayer of Jairus he was able promptly and swiftly to answer. Straightway Jesus went with him."

O Lord, we are grateful for thy acquaintance with our griefs! Our sorrows become thy sorrow, but thou hast the power to deliver, and so we seek faith to lay hold on thy power. Help us in our necessities, we beseech thee! Amen.

Thursday, 6th. Mark 5. 25-34.

There is something particularly appealing in this story. We must remember that Jesus was on his way to the home of Jairus, a ruler of the synagogue. This woman because of her malady was considered ceremonially unclean, and therefore suffered religious disabilities. Her mental distress must have been great. Her need prompted her to touch the garment of Jesus, and yet she hoped that she might do so without discovery, and therefore without interfering with his mission to Jairus' daughter. By touching Jesus, however, she made him a sharer of her uncleanness. But we know the attitude of Jesus toward the Law, and here he reveals it by the absence of shock or resentment when the woman reveals her need. Jesus was psychically sensitive to such an approach as that of a distressed soul. He insisted in knowing who had touched him. The crowd would regard the woman's act as a crime. Jesus is very gentle with her, calls her daughter, and cures her of her scourge.

David Smith says: "Had she been suffered to steal away, she would have lost the chief blessing of her life. She would have gained the healing of her body, but she would have missed the healing of her soul.

She would have proved the power of Jesus, but she would have remained a stranger to his love. For look what he said to her, as she lay there fearing and trembling at his feet: 'Daughter!' He had never addressed any woman by that gracious name before. 'Thy faith hath made thee whole; go in peace!' If I know anything about human nature, I know this, that that woman would thank God all her days that she could not be hid. It was worth while to be put to shame in the eyes of the crowd, to hear that gracious word from the lips of Christ, 'Thy faith hath made thee whole.'"

O Lord, we are grateful that even the weakest and most trembling faith can win virtue from thee so that we may be healed of our infirmities! Help us and give us courage to approach thee even in the midst of busy multitudes! In Christ's name. Amen.

Friday, 7th. Mark 6. 1-6.

This is a very human story. The Nazarenes were too near to Jesus to be able to appreciate him. They could not appraise him at his worth because they had seen him at his toil.

Jesus was at this time passing through a strange experience. He was seeking a situation in which he could find spiritual rest and refreshment before entering on the next stage of his career. He had crossed the lake, and there had been met by a pitiful case of need, and the result of his kindness was a feeling of fear and resentment which led him to depart. He had gone back to Capernaum, but such things pressed on him that he could not find solitude. He therefore went to Nazareth, but here he was greeted with such coldness and contempt that he had to turn away, never to return.

Masterman suggests that the narrative reveals three stages in the process of our Lord's rejection by the Nazarenes. (1) Astonishment. Having known him intimately for thirty years and now observing his fame, they could not account for him. His life was an enigma. (2) Hostility. "That One who had been as one of themselves should put forth such claims seemed to be an outrage." Indifference was impossible; resentment took its place. (3) Incredulity. "Their unwillingness to recognize the truth created an atmosphere of suspicion and hostility within which he could not manifest himself. To men of open mind like his disciples the truth about Jesus unfolded itself with ever-growing clearness, but the penalty of deliberate unbelief is that truth cannot reveal itself."

Our God, make us sincere! Save us from closing our minds against the truth! Help us to conquer our prejudices! May we learn to judge our neighbors aright! Teach us to give respect and honor to all! In Christ's name. Amen.

Saturday, 8th. Mark 6. 6-13.

These verses mark a turning point in the life of Jesus. It was not until he had spent much time in training his disciples that he sent them forth on an evangelizing campaign. The mission was charged with far-reaching consequences. It turned the work of Christ into a movement, a movement so far-reaching that it attracted the attention of Herod. When the campaign ended Jesus withdrew from Galilee and in retirement sought to establish the disciples' faith.

Robinson says: "They were sent away from him to carry on work in the same manner as he himself worked. They carried with them the authority and power of Jesus himself, and engaged in the threefold task of preaching, exorcism and healing. Though it would seem that their work was in many ways similar to his, there were differences. In particular, their treatment of the sick was nearer to that of the ordinary physician. Instead of healing with a word or a touch, they used material means, especially that of anointing. Yet they did cure people, and in so doing discovered that there was conferred on them something of the power of Jesus himself. The instructions given to them are interesting. They are to go out in absolute poverty. As they start on their daily road they are to make no provision whatever for their material needs. Staff and shoes are the only property they may take with them. One of the lessons they have to learn is that of absolute dependence. The treatment they are to accord to different classes of places is also significant. When hospitality is offered freely and willingly it is to be accepted, but when it is refused or grudged nothing is to be received, not even dust which may accidentally adhere to their persons. Similar importance is to be attached to the acceptance or otherwise of the message they have to bring. One may conjecture that something like this was the method of Jesus himself on his preaching journeys."

O God, give us grace to serve thee worthily and power to serve thee effectively! Help us to bear witness to our Master and Saviour! May our witness be true, and may it win many to him! Amen.

Sunday, 9th. Mark 6. 14-29.

Jesus now begins to spend considerable time in journeying outside Galilee. He goes to Tyre and Sidon, Decapolis and Cæsarea Philippi. One reason for his movements may be the attitude of Herod which is described in this passage.

Robinson says: "Mark's reasons for giving the story at such length are not clear. It is perhaps the only instance in which he devotes so much space to details which do not bear immediately on the historical development of the narrative. The fact in itself, however, is of the highest importance. It serves to illustrate the lengths

to which Herod was prepared to go in dealing with people who were hostile to him, and also explains the lines on which that hostility was aroused against Jesus. An attempt had been made to get the man out of the way, and the attempt had apparently failed. A second one must be made, and made in such fashion that it should not fail. A John who had the power of rising from the dead was very much more dangerous than a mere outspoken moral reformer, and might constitute a grave peril to the authority and position of the tetrarch, especially if he were actuated by a spirit of revenge." The seriousness of the situation is seen in the way in which Jesus in his journeying avoids the territory of Herod the tetrarch.

The character of Herod as here delineated reveals a dangerous attitude of mind. As one has put it, he tried to patronize religion and at the same time to continue to sin. He sought to be friends with Herodias and John Baptist at one and the same time. His moral turpitude undermined his sense of proportion. Herodias stimulated him to a wicked and cruel act. Moral cowardice precipitates his murderous act, and then peoples his future with ghosts. In the end his choice of Herodias leads to his ruin. He dies in banishment.

Almighty God, give us that love and loyalty to thyself which shall save us from the fear of man and make us strong in the support of righteousness! Teach us to make friends of those who are devoted to thee! In Christ's name. Amen.

Monday, 10th. Mark 6. 30-44.

If the hostility of Herod was one reason for the present journeying of Jesus, the need of the disciples for rest was another and stronger reason. He who was wearied himself and who had not time so much as to eat, was always solicitous that others should not be overtaxed.

Though Jesus sought to escape the crowds, when he saw them he could not resist the appeal of their presence. As Wood says, "To him they seem like the shepherdless flock described in Ezekiel 34. Their political and religious leaders are worthless, and their first need is teaching. Jesus is touched by the crowd's half-unconscious search for leadership."

Why is Mark so insistent on what Jesus did, so silent on what Jesus said? How was it that men were so slow to appreciate his teaching, so quick to respond to his acts? Evidently the great heart of Jesus expressed itself in compassionate deeds which appealed to the imagination of the crowd while their minds were blind to the significance of his word.

With reference to the miracle Wood says two points need to be borne in mind. "First, we must remember the attitude of Jesus towards hunger as revealed in the companion narrative (8. 2). Is it going too far to say that Jesus was peculiarly sensitive to the evil of physical hunger? If so, the conflict with the story of the temptation may be more apparent than real. He might have satisfied the need of others by miracle, though he refused to make bread for himself. Secondly, the Jews and the first Christians did not rigidly distinguish between the world of nature and the world of man. We, today, are inclined to believe in miraculous changes where human faith and will directly operate and rigidly to limit the sphere of such changes. The first Christians were clearly of the opinion that their Master, who could heal diseases, could also control nature. They held that famine could not baffle Jesus. This conviction needs to be pondered."

O Lord, we gratefully recognize thy care over us! Thou knowest our needs and art able to supply every one of them. Give us rest of soul, we beseech thee! Teach us how to serve in union with thyself! Amen.

Tuesday, 11th. Mark 6. 45-56.

Robinson says: "As soon as the strange meal was over Jesus resumed the attempt to secure privacy. His disciples were sent away in a boat towards Bethsaida, on the northern shore of the sea of Galilee, at a point where they would be within the tetrarchy of Herod Philip. Here they might be at once unknown and out of danger. It was clearly the intention of Jesus to follow them by land, and he first withdrew himself for prayer. After all, as long as he was not with them, it did not matter that their destination was known. It was he whom men sought, not the Twelve. In the meantime he might be able to escape from the crowd and make his way to the rendezvous undisturbed. But they never reached Bethsaida. A violent storm came on, and they were in extreme danger. Suddenly Jesus appeared to them on the water, entered their vessel, and as on a former occasion, stilled the storm."

The whole story is stimulating to the imagination. The plan to find rest in another place was frustrated. Bethsaida was never reached, but Capernaum was reached. The crowds were not escaped, they came more densely than before. Rest, if the disciples were ever to find it, was not to be obtained by change of location, but by intimacy with the Lord. The association of Jesus with the tempests of life teaches us that when we go on errands of his assigning he does not leave us to our own resources. His spirit follows us. His power is our defence.

Our God, we cry unto thee out of the deep and perilous places of life! Thou knowest our extremity: it is not difficult for thee to help. Come to our rescue, we beseech thee, and help us to rest in thy love! In Christ's name. Amen.

Wednesday, 12th. Mark 7. 1-23.

The student of the Gospels is impressed with the picture of the sincerity of Jesus. He broke through the sophistries of his time, the artificialities which surrounded men's attitudes toward holy days and holy places, and toward each other. He repudiated the social and religious barriers of his time. He did not believe in the artificial distinctions drawn between Jews and Gentiles. In this passage Jesus has an encounter with the Jews from Jerusalem. As Wood says, "The washings are ceremonial, to avoid religious defilement due to contact with Gentiles or with legally unclean objects in the market place."

Masterman points out three reasons why Jesus refused to recognize the traditions of the elders. (1) It overweighted the Law, making policy a reason for turning ceremonies into intolerable burdens. Against this teaching Jesus set the law of love. If we turn the Christian law into a collection of detailed precepts we obscure its real significance. (2) It externalized the Law, making moral character depend on external acts. (3) It contradicted the Law. When men claim for their own standards of conduct the same authority as those of God, the two are bound in the end to come into collision. . . . . Our only safeguard lies in recognizing that the Christian law is love expressed in life.

We must be on our guard against annulling what we are set to defend. We must remember that our hearts are defiled by sins of the heart, not by accidental occurrences in our contacts with people. It is easy for us to dogmatize ourselves into open antagonism to the will of God. This was done when men held that a vow hastily made or made in anger was inviolable. The only inviolable thing is a humble, sincere desire to please our Father in heaven.

Our Father, teach us to love thee, and to honor and respect all men for whom Christ died! Remove from us all prejudices that warp our judgment! May we seek grace to know and do thy holy will! Amen.

Thursday, 13th. Mark 7. 24-30.

Apparently the urgent need of privacy led Jesus to leave his native land and sojourn in Tyre and Sidon. If so, how did this woman discover his presence? Robinson says, "We may suspect the proud garrulity of the Twelve. It must always be remembered that they were in no way above the level of their contemporaries in understanding of their Leader and his character and teaching. If we may form an opinion from the scanty references to their reception of his teaching, they were still incapable of understanding anything he said to them unless it was couched in the most ordinary language. To them, interesting as the words of Jesus might be, the really attractive thing was to see the demons quail and the sick suddenly resume their strength. It is not difficult to imagine that it was some remark of theirs which led to the discovery of Jesus by this woman." We see many tokens today of the same obtuseness. Let any one profess to have miracle-working powers, and crowds flock to him, yet the teaching of Jesus does not rouse equal curiosity.

What are we to say about the harsh words attributed to the Master? They are so unlike Jesus. Was he unwilling to give? Or was he simply trying to defend his privacy? Or are words put into his mouth by the evangelist in order to interpret the woman's reply? I think the story genuine, and that the woman's wit was as spontaneous as keen. Moreover, we all know the experience of delayed answer to prayer. Some one has suggested that the story of Jacob and the angel expresses a universal truth. "It is not the casual needs that lie on the surface of our lives, but the deep permanent needs that often go down below the level of consciousness, that affect human character. . . . . We are not meant to be mere pensioners on the bounty of God: our wills are a real part of the motive force of the spiritual universe. It is the motive force that God seeks to enlist in his service, and power is developed in overcoming obstacles."

O God, help us to believe that nothing is too hard for thee! Give us the faith that overcomes the world! May we not be daunted by difficulties, but build our confidence on thy character! Amen.

Friday, 14th. Mark 7. 31-37.

The miracle wrought on the daughter of the Syro-Phœnician meant that the privacy sought by Jesus was impossible in Tyre. He therefore withdrew and went by a circuitous route to Decapolis, for he must avoid the territory of Herod Antipas, and he wished to avoid Galilee. Here, however, he meets a man with an impediment in his speech, apparently a deaf mute, and undertakes the difficult task of healing him. The groaning of the Master indicates the strain under which he labored, and also the compassion which he felt.

Robinson says: "As in other cases, Jesus did his best to secure secrecy. He took the sufferer away by himself, and this time using some mechanical means, cured him so thoroughly that full powers of speech were immediately restored to him. And here, too, as on other occasions, there is evidence to show that the cure cost Jesus effort, and possibly something more, for as he spoke the words that indicated the moment of cure a groan also burst from his lips. And further, Jesus made every effort to bind the sufferer and his friends to silence, but all in vain. It was very natural to people who did not understand him—and who did understand him?—to think that it would be

to his advantage to sing his praises wherever they could, and yet the truest gratitude would have been shown by responding to his wishes, and preventing his powers from being publicly known."

Our Lord, we pray for forgiveness because of the light way in which we impose burdens on thee! Teach us to carry our own loads! Teach us to set a watch upon ourselves lest we fall into danger! Help us to walk humbly with thee! Amen.

Saturday, 15th. Mark 8. 1-10.

Some critics think this story is a second version of the feeding of the five thousand, and say that they cannot understand verse 4 if the disciples had already seen a greater multitude miraculously fed. Others think the story brings out the fact that Christ would and could do as much for the Gentiles as for the Jews, and look on the story as symbolically suggestive.

Reading the story for its practical import to ourselves, we recognize how prone we are to throw up our hands when confronted by hard tasks, and to say we are impotent and there is nothing we can do. On the other hand, we note that Jesus was frequently insisting on the importance of the disciples. He was dependent on them, and needed their help. Their little seemed inconsequential in the presence of a mammoth need. Jesus does not see the incongruity, but bids them reckon their resources.

The key to life lies in the association of each man's resources with the Master's ability. Apart from him we can do nothing adequate. In him we can do all things.

It has been pointed out that the aftermath corresponded with what they brought: seven loaves became seven baskets full. "The disciples did not give the seven loaves in order to gain seven baskets full: they gave because he asked, and because they gave freely they received far more than they gave. The number of the loaves is symbolical, for seven was symbolical of completeness in Hebrew thought. According to the completeness of their sacrifice was the completeness of their reward."

O Lord, help us to coöperate with thee in service of needy multitudes! Teach us to trust thy impulses! May we learn to surrender our personalities to thee, that in and through them thy purpose for mankind may be realized! Amen.

Sunday, 16th. Mark 8. 11-21.

Jesus has another encounter with the Pharisees. They are determined that he shall declare himself. Evidently matters are becoming critical, for as soon as possible Jesus gets away, and the disciples are so agitated that they forget to take provisions for the journey. What is the meaning of the temptation? They seek signs of the Messiah. Hitherto Jesus has avoided any personal avowal of his dignity and office. He has revealed himself in character, word and deed, and men who were not wilfully perverse saw that he was that One of whom the prophets had spoken. The Pharisees were perverse. Their attitude was distressful to Jesus. He was troubled and burdened by the prejudice which led otherwise good men to shut themselves against him.

Robinson says: "What followed serves as an admirable illustration of the kind of difficulty which faced Jesus in dealing with his disciples. He had them to himself for a time and could begin to teach them, or at any rate to point the moral of recent events. He began by bidding them beware of the leaven of Herod and of the Pharisees. And nobody will ever know what he meant by that phrase. Luke seems to have interpreted it as a warning against hypocrisy. This might suit the Pharisees, but hardly Herod, who may have been guilty of almost everything else, but hardly of hypocrisy. More probably the reference was to that unholy alliance which threatened to bring the life and work of Jesus to an untimely close. But all this is matter for conjecture, for he never had an opportunity to explain. Their slow minds caught at the word leaven, and that awakened a familiar chord of memory. It is used in the making of bread. The suggestion of bread perhaps sent them to look in the locker,—or in whatever else it was that they carried their provisions,—and in any case brought home to them the appalling fact that they had only one loaf with them. That was all they could think of, and Jesus had to go back over an old lesson, and try to appeal to their common sense again. They had just seen him feed four thousand people with wholly inadequate supplies, and only a few months before they had seen him feed five thousand with one boy's rations. Why should they worry about food? Had they not even the sense to put two and two together? Jesus, who had saved those huge crowds from starvation, would not let them perish from hunger."

Almighty God, teach us to beware of the small beginnings of evil! If prejudice, or doubt, or resentment is working within our souls, grant us grace to eradicate the evil before it becomes too much for our strength! Teach us to trust our Lord! In his name. Amen.

Monday, 17th. Mark 8. 22 to 9. 1.

Masterman says: "The remarkable feature of this miracle is the gradual character of the process of restoration. We have noticed already that a certain sense of effort belongs to many of our Lord's later miracles, and in this case the blind man is, at first, a merely passive figure brought by his friends to Jesus. Unlike blind Bartimæus, he makes no effort for himself. We may think of him as a man whose faith is

largely the outcome of his environment, scarcely yet a personal possession."

It is interesting to know that the method employed by Jesus was used by physicians of his day. There is a lesson for us today not to be so presumptuous in our attitude toward God as to suppose that he will condone our carelessness or ignorance about the means for dealing with disease discovered by medical science. Jesus used means, and so ought we.

In the new section of the Gospel beginning at verse 27 "Jesus devoted himself to training the Twelve in the shadow of the cross." As Wood says, "This concentration on his disciples becomes possible when they pierce his secret. The full significance of the confession is only apparent if Jesus had not previously revealed himself or been recognized as Messiah. It constitutes a decisive development. The charge to keep silence seems to be sufficiently explained by the intention of Jesus to await the Father's revelation, and by his unpopular expectation as to Messiah's task and end." It may be that Jesus had been in retirement for some months spending all his effort on training his disciples. If his work was to be successful he must not rely upon multitudes, but upon individuals. Crowds soon melt. The crowded church can easily be emptied. A miracle will make any man famous. But men are not saved through their curiosity, but by the change of their entire attitude toward life and the surrender of their hearts to God. This is the supreme task of Jesus, and subsequent history demonstrated its wisdom. During these months he wrought no miracles, but imparted words of spirit and life.

Dear Lord, reveal thyself to us in thy true nature! May we love thee for thyself alone! Teach us to surrender our entire selves to thee! Amen.

Tuesday, 18th. Mark 9. 2-13.

The transfiguration is a more sacred event than the Holy of Holies, and no man may penetrate its hallowed mystery. It follows at an interval of six days the discovery by the disciples of the essential nature of our Lord, and the deep heart-searching discussion of the cross as a law of life. Now Jesus picks a still smaller group to go apart with him for more intimate instruction. In it God indorses the truth which experience has revealed.

Wood points out that while Mark dwells on the changed appearence of Jesus' clothes in vigorous phrase, "he does not say much of the more personal change in Jesus, nor does he mention the spiritual occasion of the transformation. 'As he prayed,' Luke tells us. Both Moses and Elijah are seen talking with Jesus. Law and prophecy meet and bear witness to Jesus as the Messiah. To the presence of Moses and Elijah is added the direct testimony of the divine voice from the cloud. The voice which addressed Jesus as God's Son at his baptism now reveals him as God's Son to the three disciples. The cloud itself confirms the Messianic claim."

However, the narrative is to be explained. Just what was objective and what subjective in the experience of the disciples? There is no doubt that then men came to a genuine conviction that Jesus was the Christ, and that somehow even his death should vindicate the Messiahship. The revelation, however, must not be advertized, lest those who heard should take their own way in declaring him Messiah. Men viewed the purpose of God from the wrong angle. Jesus must be revealed in another way. His disciples must believe that Messiah had actually come, and not imagine that they must look on Jesus as a forerunner. John the Baptist had been concerned at that point: now it must be definitely understood, Jesus is the Christ!

Almighty God, we thank thee for the glory that shone from the face of Jesus Christ! In him thou hast shown thyself as love, wisdom and grace. Help us to receive the revelation in our souls that we may be transformed thereby! Amen.

Wednesday, 19th. Mark 9. 14-29.

The disciples were still trammelled, incapable of appreciating the significance of the teaching and the revelation of Jesus, waiting for specific instruction and authority before attempting to meet the world's need, or imagining that the power of Jesus was simple and magical, and not realizing the discipline to which he subjected himself in order that he might work the works of God.

We are in the same danger today. There are people who imagine that a servant of Christ has just to pronounce a magic name and miracles of healing will happen. They forget the discipline of Jesus, and they forget his use of means.

It is pathetic to notice the loneliness of Jesus in his use of the power of God and his faith in God. Men were slow of heart to believe.

Masterman says: "Jesus must have been keenly conscious of the changed atmosphere as he came down from the Mount of Transfiguration to find failure, disappointment and triumphant hostility. Though the great Teacher bore patiently with the slowness of his scholars, yet sometimes a kind of weariness shows itself in his remonstrances with them for their lack of faith. He knew he must be with them until they grew strong enough to trust him, and that the exodus of which he had been speaking on the mountain could not be consummated till then. What was it he found waiting for him? An atmosphere of controversy, of impotence, of disappointment."

Our Lord, help us to recognize thee as

thou standest among us! Teach us the way of life! Forgive us our presumptuousness! Teach us how hard is the discipline that brings results! Enable us to give ourselves to God! Amen.

Thursday, 20th. Mark 9. 30-50.

Jesus now returns to Capernaum, but insistent on privacy. His public works must be subordinated to the more important and imperative duty of training the apostolic band. More can be done with a group than a crowd. Would that preachers aimed at permanence rather than prominence today!

The disciples brought preoccupied minds to Jesus, hence his difficulty. His words were not obscure, but their intent was different from their preoccupations.

Robinson says: "He began with a repetition of what he had already said as to his prospects and fate. To them this was still absolutely unintelligible, and they lacked the courage to discuss the matter with him. But in another form it was raised almost immediately by Jesus himself. He asked what they had been discussing on the road. The subject had been the relative positions they should occupy in the new kingdom. This was most natural. If their point of view is remembered, it will be seen that the first question that would arise in thinking about the new kingdom would be, 'Who is going to be prime minister, the grand vizier?' This gave Jesus his opportunity. The child incident is but the preliminary to the laying down of the new social law,—perhaps the most astounding paradox he ever uttered, at least to the understanding of his immediate audience. To the Oriental mind the 'great' person—and the phrase is common over the East to this day,—is the person who gives orders and is waited on by other people. Jesus says in effect. 'In the kingdom of God the exact opposite is the case. The criterion of value and position is the spirit of service. No person can attain to eminence unless he adopts the attitude of the domestic servant. The supreme height is out of reach except to one who is prepared to make himself the slave of the whole community. The man who would be a true member of this kingdom must abandon all his own claims to consideration. He will have duties, but no rights: he will have responsibilities, but no privileges.' One needs to appreciate the Eastern point of view in order to realize the amazing inversion of the social basis that such a pronouncement involves. And it may well be that all the Christian centuries have failed hitherto to bring the principle home thoroughly to the West."

O God, give us grace to curb our ambitions, to subdue our pride, to assume the position of servants! May we be glad to make life easier for others! Help us to give our strength to the weak, our knowledge to the ignorant, our resources to the needy! In Christ's name. Amen.

Friday, 21st. Mark 10. 1-12.

Jesus is now journeying towards Jerusalem, and on his way resumes his public ministry. Immediately he finds himself involved in controversy with the Pharisees. Just what was their motive in propounding the problem of divorce we can only conjecture. It may have been to involve him with Herod as John the Baptist had been involved, or else to bring him into open conflict with the law of Moses. In the reply of Jesus it looks as though the Master were showing the difficulty of speaking dogmatically, but setting up one chapter against another. The Pharisee quotes Deuteronomy, Jesus quotes Genesis.

Wood says: "In this discussion Jesus condemned the dominant Jewish law of divorce. The case of the breaking of marriage by adultery is not directly considered. The exception introduced in Matthew 19. 9 probably interprets the teaching of Jesus aright. This passage does not establish the absolute indissolubility of marriage. There is no reason to suppose that Jesus differed from Shammai in regarding adultery as justifying divorce. The additional answer given to the disciples places man and woman on an equality of right and responsibility."

Almighty God, so energize us by thy Spirit that when our lives are brought to bear on others we shall bless them with heavenly grace! Teach us to live in honor, purity and forbearance! May our religion be a benediction to our homes! In Christ's name. Amen.

Saturday, 22nd. Mark 10. 13-16.

This is one of the sweetest stories in the Bible. It is told by Mark with simplicity and vividness. Everything is so natural, so human. Mark makes us feel the annoyance of Jesus at the action of his disciples. Their attitude roused him to indignant protest.

We must not imagine that Jesus just stretched forth his hands and placed them on the brows of the children as a bishop might bless a boy or a girl at a confirmation service. There is nothing official about his act. The verb is intensive. "He puts his arms around them, and blesses them much. . . . . Jesus welcomes and appreciates children, not simply the childlike."

There is something startling and searching in the statement of Burkitt: "Apart from the Gospels I cannot find that early Christian literature exhibits the slightest sympathy towards the young."

The message of this incident needs pondering. Masterman points out the following lessons: (1) The kingdom is not only for the wise and prudent; (2) it is not only for the mature, for those who have reached years of discretion; (3) it is not only for the weary and sorrowful. We need not wait until we have fed the swine in the far

country before we come to our Father's house.

> Just as I am, young, strong, and free,
> Lord of my life, I come!

The kingdom is something we receive, and something we enter.

Our Father, we rejoice that in our youth thou dost regard us and set thy love upon us! Thou teachest us to walk. Help us to begin our lives in thee, and to grow in thy grace! Amen.

Sunday, 23rd. Mark 10. 17-34.

Why did Jesus refuse to allow the use of the word "good" as applied to himself to go unchallenged? Did it indicate a certain conventionality in the use of the term by the ruler? Has he been content with a surface and traditional interpretation of duty and worship? At any rate he is referred back to the commandments as containing the key to the solution of his problem. What was it that arrested the attention of Jesus and evoked his love? The man had great possibilities, otherwise Jesus could never have offered him such a challenge. Some think that Jesus' unwillingness to be called good is a sign of that humility which was part of his moral perfection.

It is evident that the test applied by Jesus was deliberately difficult. It applied to obedience and faith. It may be true that such a test is meant for individual souls and not to be a general rule, yet history shows men here and there who have recognized it and responded to it.

Wood says: "The paradox of the camel and the needle's eye must not be weakened by supposing the camel to be a rope or the needle's eye to be a gate. Jesus regards the obstacles between men and the kingdom as almost insurmountable, but he knows that with God's help they may be surmounted. Peter then says that the disciples have carried out the demands made by Jesus on the rich man. The saying is prompted perhaps not by complacency, but by the desire to know whether the sacrifice gives them the hope of eternal life. In reply Jesus assures them of their reward."

Montefiore thinks that verse 31 means that many who are now rich and prominent shall in the life to come be last, i.e., excluded, while . . . . the disciples who have "lost" all on earth shall be foremost in the kingdom of God.

O God, forbid that we who are not far from the kingdom of God shall by pride or by devotion to lesser things turn our backs on the kingdom! Make us wise unto salvation! For Christ's sake. Amen.

Monday, 24th. Mark 10. 35-45.

If Jesus will have men rather than their possessions, he is also determined that men shall want him rather than place and power. Robinson says of the request of the mother of James and John: "It was the old question, and it led to a restatement of the same doctrine, that the only claim any man can have to high position in the kingdom is bound up with his self-forgetfulness and his passion for service. Yet even as he said it Jesus was more conscious of the cross than of anything else, and the first question he put to the two aspirants was as to whether they were prepared to suffer as he must. That at least he could promise them, but no more. And his service was more than service: it was sacrifice. For the immediate purpose it was enough to say that he had come to wait on others, not to be waited on himself, but as his thoughts were running the mention of the cross seemed inevitable."

It is strange how insistent is the idea that a kingdom must be synonymous with worldly power. After 2000 years Christian leaders are clinging to the notion, hence the whole machinery of ecclesiasticism. Prosperity must be tabulated. But who can tabulate truth? Christ had and has no other kingdom. James and John do not repudiate suffering, but they do believe that the cross and suffering are the preliminaries to a splendid vast territorial kingdom. Jesus interprets his death as being an act of redemptive service.

Our Father, teach us to be humble and reverent in our approach to life! As our Saviour was glorified by service, so may we have no other glory than that of imitating him! Amen.

Tuesday, 25th. Mark 10. 46-52.

Bartimæus has evidently taken an interest in the discussions in the marketplace. Sitting there day by day soliciting alms, he has yet kept his ears open and fed his soul on the gossip of wayfarers. The discussion concerning Jesus was filling the air, and men were heated in their endorsement or rejection of the Messianic idea as being fulfilled in him. Bartimæus hears of the Master's approach, and of his kindness and power. Yearning for sight stimulates all his being, and in a moment of excitement he cries "Son of David!" From such an one Jesus will not turn away. In the sight of the multitude Jesus heals him, and Bartimæus joins the throng of followers who escort Jesus on his way.

Robinson says: "The change is probably due to the proximity of Jerusalem. There was no longer any reason why he should not be recognized as the Messiah. It was no part of his purpose to die as a mere criminal, though he must take a criminal's place and bear a criminal's fate. It was essential to his aim that, being the Messiah, and in that character expressly, he should suffer the most degrading penalty with which the ancient world was acquainted."

O God, we beseech thee to lighten our darkness! Open our eyes that we may see,

call us that we may hear thy challenge and follow thee! May we recognize the lordship of him whom thou didst send! In his name. Amen.

Wednesday, 26th. Mark 11. 1-14.

Jesus is now at Bethphage, situated between Bethany and Jerusalem, and within one of the sabbath zones around Jerusalem. Wood says, "In the neighborhood of this village Jesus adopts a plan which possessed, and seems to have been intended to possess, Messianic significance. As if all had been arranged beforehand, two disciples are sent to bring an unusual colt from the neighboring village. Jesus knows that all will be ready for him, and that the assurance of the speedy return of the colt will persuade the owners to release it. The procession formed by the disciples and casual wayfarers, Galilean pilgrims perhaps, follows the road along the Mount of Olives, where, according to Zechariah 14. 4, Jehovah would appear, and where popular Jewish belief expected the Messiah to appear." Some members of the crowd recognized Jesus as a prophet, some as a great man, some as the Messiah.

The whole incident is a deliberate challenge on the part of Jesus. He claims and adopts the rôle which Scripture assigns to Messiah. Those who hailed him and those who repudiated him alike failed to understand what manner of kingdom he claimed to establish. He was seeking a throne, and he knew the way to the throne was the way of the cross. "Such a conflict of aims can have but one issue. The idealism can only combat the materialism by submitting to the last and decisive test."

Mark crowds his canvas at this point. He can see only the cross, and his mind notes details simply as deepening the shadows around the cross.

Regarding the cursing of the barren fig-tree Robinson says: "It is not unfair to regard it as an acted parable. A tree without fruit is useless, and a life without character is equally useless. Their fate is one."

Our Master and our Lord, we would hail thee as king of our lives! Help us to serve thee worthily, teach us to live in such a way as to fulfill thy purposes! Amen.

Thursday, 27th. Mark 11. 15-33.

Jesus now asserts the authority that belongs to his position as Messiah. His judgments begin with the house of God.

The action of the money-changers did three things: it desecrated the sanctuary, it was accompanied by extortion and robbery, it defrauded the Gentiles out of their right of access to the Temple.

There was something novel and startling about the whole method and message of Jesus. When his mission for the day was accomplished he withdrew from the city so as to insure quietness and rest.

On verses 20-25 Wood says: "Peter draws attention to the withered fig-tree, and Jesus uses it to illustrate the great power of faith. The teaching does not seem to spring directly out of the incident. The reference to moving mountains is rightly interpreted metaphorically. In effect, the mountains are the obstacles which prevent the easy access of man to the holy city of God. To faith these obstacles must yield. Mark himself seems to have felt that the power of faith is dangerously illustrated by the withering of the fig-tree, for he adds a sentence (25) about the necessity of possessing the spirit of forgiveness. Faith will not work capricious miracles. Our desires are not to be the measures of our prayers, unless reason and religion be the rule of our desires."

Jesus now finds himself engaged in an encounter with Jewish authority. His claims are aggressive and disturbing. All anticipations of the new day centered in an attack on the power of the Gentile, and here is Jesus claiming to be Messiah and making it his first business to interfere with custom and vested interest. Robinson says, "Jesus in mighty phrase took the offensive, and proceeded to challenge his inquisitors as to their right to ask questions. It was open to him to have answered that the authority he possessed was derived from a divine source, but he did not make that answer. He asked them a question to which they dared not reply. . . . . One form of reply would show them to be in the wrong, and therefore give Jesus an opportunity of retorting on them; the other opened up possibilities which they could feel but did not need to describe. Again Mark with his broken sentence draws the very expression on their faces. 'Are we to say, Of men?' That course, at least, was impossible. So they compromised, and gave Jesus the right to refuse to give any answer at all, on the obvious ground that his questioners were not competent to deal with the case."

O God, teach us to assume a right attitude toward others! If they offend us, may we forgive them; if they are ungenerous towards us, may we overcome their evil by our good! For Christ's sake. Amen.

Friday, 28th. Mark 12. 1-12.

This parable can only be understood when we remember that Jesus is now acting and speaking as Messiah. He has deliberately made his claim. What will Jerusalem and the rulers of the people do with their Messiah? There was an ancient word in the prophecies of Isaiah with reference to a vineyard. Now Jesus applies it in an allegorical parable of great directness.

There is nothing hidden or mysterious about the reference, such as characterizes the other parables of Jesus. He was condemning the leaders of the people for neglect and hostility to the will and purpose of

God. "His conception of religion, of the function of Judaism in the divine plan for the world, and of the coming kingdom of God, was such as to bring him sooner or later into direct opposition to the established powers, and he did not wait for their hostility to grow. He assumed it, and events showed that the assumption was fully justified." He and they had diametrically opposite ideas of religion, of duty, and of truth.

Masterman emphasizes these points: (1) Life as trusteeship. They have tried to turn a trust into a possession, and forgotten the Owner because he seemed far away. How many of our troubles are the result of forgetting that we hold the earth in trust for God! (2) The patience of God. He sends to us again and again, asking for what he might take by force. He stands aside, leaving men free to refuse his claims if they will. And at last in a supreme act of sacrifice, he sent his only begotten Son. (3) The final rejection. Men begin by resenting the claims of religion because it interferes with their claims on rights. They only ask to be let alone. But if religion will not let them alone, indifference soon passes into hostility.

Our God, make us mighty in prayer! Teach us to ask in full confidence because we know thee! Restrain us from foolish asking: may we desire those things which honor thee! In Christ's name. Amen.

Saturday, 29th. Mark 12. 13-27.

The challenge of Jesus is now being met by organized officialdom. The Pharisees and Herodians enter into an unholy alliance and try to involve Jesus with a view either to the alienation of the people or to his arrest by imperial representatives.

The question was cunningly framed. Jesus might say something contrary to the spirit of Judaism or against the authority of Rome. The answer of Jesus was simple and transparent, throwing back responsibility on those who dared to ask the question. As one has said, "Jesus simply told them to use their own commonsense,—a thing he not infrequently urged on people. In this case the answer was complete, and there was no possibility either of basing any charge on his words or of submitting supplementary questions."

The failure of the Pharisees and the Herodians opened the way to the Sadducees. Clever people in those days used to amuse themselves by asking "smart" questions. This was one of them: What about the marriage question in the life beyond the grave? As Robinson says, "Jesus simply denied the fundamental assumption on which the whole discussion was based, and asserted that in the new birth the sex question did not exist, since such distinctions did not survive. To an age in which woman was regarded as being essentially a lower order of being, in which the Jew thanked God that he was a Jew and not a Gentile, a free man and not a slave, a man and not a woman, the position was nothing less than revolutionary."

Jesus was not content to let others attack him: he used the opportunity to assert something positive. He showed that such questions were due to trivial ideas of God. When men realize the eternity of God they discuss life in terms of spirit, and not of physical decay. Men need to be taught not to mock at life and death.

Our Father, who art everlasting, from whom we proceed, to whom we tend, we rejoice in the life thou dost give us! Help us to lay hold on eternal life, to regulate all our thoughts and actions in the light of our eternity! Amen.

Sunday, 30th. Mark 12. 28-44.

The reply of Jesus stimulates one man in the audience to ask a serious question. He was a sincere inquirer, and as such Jesus deals with him.

He throws all the emphasis on love. In the book of Deuteronomy love is not a mere emotion, but a consecration, "the concentration of the whole personality. A man cannot love God with only a part of himself. He must throw his whole being into it, heart and soul and mind and strength."

It is an important thing to discover the unity of the moral law, and to recognize that it is a principle and a motive. A man's actions are conditioned by his attitude toward life. What does he regard as his chief duty? The Scriptures say it is love.

When Jesus makes his two attacks on the scribes it is to drive home the reasons for their failure. The first reason based on Psalm 110 "is really a protest against the mechanical way" in which they interpreted the Scriptures. Instead of interpreting faith they were emphasizing pin-points. He then emphasizes certain palpable faults: ostentation, avarice, hypocrisy.

The story of the widow is appealing, first, because of the abjectness of a widow's position in Oriental society. The widow was in a position of almost complete destitution. Robinson says the main lesson is "that the value of a gift is never absolute, it is always relative. This is so clear a fact even in practical life that it is unnecessary to lay any further stress upon it. Institutions of the highest and most permanent value are not those maintained by the big donations of the wealthy, but those which command the interest and support of the poor. The essence of the true gift lies in sacrifice."

O Lord, who hast given us all things, and even given us thy only begotten Son, teach us to be grateful! Help us to give ourselves to thee! May our service be rendered in a proper spirit! In Christ's name. Amen.